







Rājatarāṅginī of Śrīvara and Śuka  
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पृ० ५२ देशसंस्कृतनाम्यस्य राज्ञो निरुवाह्यभूत  
 यण्डितो नोत्थ तामारस्य देशे जैनचरितकृत ॥ ३७ ॥

देशमाकाकविचोचमहः धुङ्गे च नारवर  
 चउ जैनपुत्राणां राजवृत्तान्तद्वयम् ॥ ३८ ॥

महावताः शाहक देशगुण्यदिचचारणः  
 यथाज्ञेन विनासारयं राजेहि पुनिलयवह ॥ ३९ ॥

वीणा तुम्बो मागधाः लवटिबरेन प्रभुज  
 पुनर्गटीय रत्नैश्चैर्घटितस्वाश्वकोशिरै ॥ ४० ॥

तदासि माङ्गि माहाय लवटिकाभिनयोज्ज्वलम्  
 नारयं दृष्ट्वा जगः सर्वस्तुर्मुग्धमसंलता ॥ ४१ ॥

पुस्तक चतुर्थः सर्गः  
 पुस्तकालय नं नं

श्रीराजतरंगिणी



Grammar of the Shina Language: T. Grahame Bailey  
Royal Asiatic Society, London, 1924

PREFACE: viii: In spite of the agent case or cases, verbs inflect for person and number, and in many cases for gender. This is contrary to the usage of Urdu, Hindi, Punjabi, ~~Lachiki~~ Lachiki and Kashmiri. The system of personal verbal suffixes which prevails in Kashmiri and to some extent in Lachiki and Punjabi is foreign to Shina. The only exceptions to this are in Gureši which has a very few such suffixes clearly taken from Kashmiri.

in Loan words taken from Urdu are common. Borrowing from Urdu is facilitated by the fact that all Shins are Muhammadans. The close dependence of the greater part of the Shina country upon Kashmir, gives



as impetus to this process. Gilgiti and Kohistan  
Pins cannot speak Kāshmiri. Borrowed  
words are not much altered, but  
differences in pronunciation may be  
observed. Some words are given the low tone  
g and k are generally substituted for g and k,  
and k for g, but the letters c, ch, sh, j and  
zh (if zh ever occurs) are almost invariably  
kept unchanged, i.e. — they ~~are~~ are not cerebralised.

The people of the Gürer and Titel valleys  
speak Kāshmiri with perfect fluency, and the  
Pins of the Dras plain speak Purik in  
addition. The influence of Kāshmiri upon  
Güreri and Drasi is clearly observable in  
the vocabulary and in a few suffixes.



The Sinā language is spoken over a wide extent of country. The eastern part of its southern boundary is the mountain range lying immediately to the north of the Valley of Kāshmir i.e. the range to the north of the Sind river. The boundary follows this chain of mountains eastwards to about long. 75-30. To the east of that is the Drās River. From a point a little to the west of Drās the eastern boundary follows a line northwest to the Indus, crossing the Indus a few miles above the junction of the Indus and Gilgit Rivers, and continuing as far as lat. 36-15 or 36-20. From the north of Gilgit the northern boundary goes southwest to the mountain ~~or~~ crests lying to the north of Cilās, and then follows the line of the Indus Valley down past ~~Sarīn~~ Sarīn.



Tangir, Jälhöt and Pätus to a point a little more than half-way between Cilas and Ämb, which is a town to the west of Abbottabad. The western part of the southern boundary may said to be the mountain chain to the south of the Indus from this point back towards Cilas, keeping north of the Kāgān Valley. From the head of the Kāgān Valley a straight line to Hāmatal Hāramūb will join the eastern part of this boundary. The western boundary is the same as the ~~western~~ western part of the ~~the~~ northern - from Gilgit down to the Indus.

The Siā country may thus be said to include the Güres and Tiled Q. Valleys on the South drained by the Kāhāngāga River, the Valley of the ~~the~~ Burek River



to Buzil, the districts of Astor, Gilgit, Cilas  
and Kohistan down the Indus (to the point  
mentioned above. Within these limits Sinā  
is the only language spoken, but (one must  
also remember) the Jūser and Tilāl  
people are ~~bilingual~~ bilingual and  
speak lāšmīrī well. The Valley of the  
Drās River down to long. 75-30 near lārgil  
lies outside the Sinā country proper, but  
in the valley are to be found many  
Sinā-speaking families. The rest of the  
inhabitants of the valley speak either lāšmīrī  
(to the west) or fūrik (to the east). The  
people of the Drās plain speak all three  
languages.

The language is remarkably homogeneous  
over its whole area and the speakers from



The Indus Valley will readily understand those from the Drās or the Leśhās gāigā. We may divide Sinā into ~~the~~ three dialects - Gilgiti, Āstori and Leśhāstāni.

xiv. The Sinā-speaking people of the Drās Valley belong to the Bokpo caste. This name Bokpo has been given to a dialect of Sinā widely different from any of the above, found in some villages on the east of Lārgil. So different is this dialect that it is not intelligible to speakers of Sinā proper.

Sinā belongs to the Dard group of languages which includes also Kashmiri, Gārvī and Maigā. For its philological & phonetic relationships Sir George Grierson's monograph on the Pishace



languages of North-western India a. VII, part II Linguistic Survey of India should be consulted. There we learn that the languages of the Dard group along with those of the Kafir or western group and Khoran or Citrali contribute the modern Pothoh Pistacha languages. The fact that Udhmiri belongs to the Pistacha group has been called in question.

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### Vowels

ä: short a in "fun" nearly always short but sometimes half-long, as in gati, together;  
a half half-long: English a in "bath"  
ā same as a but long: English a in "balm":  
When i occurs in the following syllable, this a is sometimes (P. 8) epenthetically changed to the a in French 'cave', 'sale' 'page', image c.f. āli he came, āli with āli, she came.



ä, a very short vowel like the a in  
the "Whisker."

ai, almost like a in "man". it may be  
short or half-long.

au, practically English au in "awe".

ë, e, ē represent the short, half-long and  
long forms of two sounds

e very short ë.

i as in English "hit": this may be found  
also half-long and long ("we hit it")  
i the French or Italian i, may be short  
or half-long.

ī, the same as i but long.

-i is a final short i, it seems to be only  
half-uttered.

o, French o in "Folio": final <sup>unaccented</sup> ~~unaccented~~ o is  
halfway between -o and -u.



ō, the same but long

o, a very short o between o and u: eg. cōt blow  
(chow), tōm (tree).

ū, as in English "put". This may also be  
heard half-long and long, as in the  
middle syllable of bābūlu, tepid; bakkūnī  
elbow,

u, as Italian u, the normal English u of  
"brute", generally half-long, sometimes short.

<sup>f</sup>ū is the same but long.

u, a very short ū.

## CONSONANTS

b, when final tends to be unvoiced, i.e. tends  
towards p. ✓

c, ~~take~~ further forward than English ch and  
unaspirated: it is ~~unaspirated~~ unvoiced  
form of j. ✓



s, a cerebral variety of c; much further than English ch: unaspirated.

ch, the same aspirated.

c, ch, c, ch are uttered without protruding (rounding) the lips.

d dental d

✓ d cerebral as in Urdu, Hindi & Punjabi

f is made with faint contact of ~~lower~~ upper teeth with any part of lower lip. The acoustic effect is quite different from English, French or Italian f. The voiced form is v.

g, This g tends in rapid and careless speech towards a gain-like murmur, like a faint Urdu or Punjabi gain, but very far back, but when said clearly it has pure g.

h, a more or less accidental h occurs sometimes after a final accented vowel, as in bi(h)l twenty, it occurs also after a final nasal stop, as būc(h) cheera tree; and w all



second plurals is which the t is final, as *hānēt* (h), you are, *zaněānēt* (h) ~~you~~ you are beating. In these cases the h drops off when another letter closely follows. j is the voiced form of c, further forward than English j; after a vowel it tends to become zh.

j (cerebral), a far back variety of j, much further back than English j. It ~~has~~ after a vowel it tends to become z. Its unvoiced form is c, i and cerebral j are made without protruding the lips.

k, In certain Sinhā words the k accompanying a front vowel is uttered further back ~~broader~~ back than c in English "calf", yet it does not become q.

Among these are all examples of Agent I in -kēh, -kēh as *sīdōīkēh*, *sīdōīkēk*, *striker*



P<sup>10</sup>  
kh, same as k, but aspirated.

kh a faint form of Urdu kh, it unlike  
gh in "rough" or ch in "loch", but further  
back.

l is alveolar as in English except when  
final. When final, ~~or~~ especially if it is on  
~~an~~ accented syllable, it is either "liquid"  
or dental. By "liquid" is meant an ~~advanced~~  
advanced l against the front upper  
teeth. Final l tends to become slightly  
\*dental. Cerebral l is not found in any  
dialect of Hindi except that spoken  
in Dhar where it is found in the  
dative ending -le.

m,

n, generally like Eng. ~~alveolar~~ alveolar n, but  
in the 3rd sing. pres. ind. & pres. perfect  
it is far ~~far~~ forward and is almost ~~to~~ <sup>like</sup>  
like the Italian gn in "ogni".







t, voiced form of d

t, cerebral as in Urdu & Punjabi, unvoiced form of d,

th, same as t, but aspirated

✓ is the voiced form of f, a fainter variety of what we are accustomed to in Urdu & Pers. It is always fainter - but especially so after u: thus - uai, -ui, are not very different from uai, -ui.

y as in Eng., but fainter: often we might write e instead of y, as dū ē āle, ē ē' for ye', etc. y is always faint, but after certain letters fainter than after others.

We may distinguish degrees of faintness.

(i) after s, z, c & cerebral j, it is omitted altogether.

(ii) after r, sh, zh, c, j very faint (iii) after s, z, r and the cerebrals t, d, n less faint or rather plain.

z much the same as Eng. z.

zh like Eng. z in "zure", but further forward.

z, cerebral zh, voiced form of s, ~~is~~ moves further back than Eng. zh.

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# THE PRONOUNS

First Person

Singular

Plural

Nom. 1st. Ac. ma, maš

Dat. māĩ

Prep. māĩt

Loc (in) mā, māě

" (up) (m.

2nd Ac.

Agar



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## THE PRONOUN

First Person	Singular	Plural
Nom. 1st Ac.	na, mah <sup>u</sup> <u>ne</u> <sup>u</sup>	bē
Gen.	māi	āśēi
Pat.	māt	āśot, āśot
Prep.	mā, māe	Same root as <u>beśhmiri</u> 1st āśo
Loc (in)	(māi)	Sing., cf. be, bēs, with least. (āśor)
" (upon)	māz	bē. Otherwise the form is āśoz
2nd Ac.	māg	of the usual <u>Angas</u> type. āśōē
Agent	mās	All the ordinary pronouns of the 3rd pers. have s ben. in the sing. <span style="border: 1px solid black; border-radius: 50%; padding: 2px;">?</span>

## Second Person

nom. 1st Ac. Voc.	tu, fah	tsho (not tsho)
Gen.	thāi	tshāi
Pat.	tūt	tshot, tshot
Prep.	tū	tsho
Loc (in)	(tū)	(tshor)
" (upon)	tūz	tshoz, tshoz
2nd Ac.	tūē	tshōē
Agent	tūs	tshos.

# Third Person Demonstrative

Singular

plural

(Nom. 1st Ac. ăhū, ăhūh, this: fem ăh  
ăhēh

ăhē, ăhīs

Gen. ăhīsēi

ăhinhēi

Dat. ăhīs-ēt, -at

ăhinoṭ, ot

Prep. ăhīs-ē, ī

ăhino

Loc. (is) ăhīsēr.

ăhinoṛ

4 (upm) ăhīsērē, -īzh

ăhīs-ōzh, ōzh

2nd Ac. ăhīsē

ăhino

Agent ăhīs: fem ăhē

ăhīs

There is another form of this pronoun: masc.  
nū, nūh: fem. hē, hēh, which is exactly the

p. 23. same as above with the a omitted

(Nom. 1st Ac. o, oh: fem. e, eh: that

ēi

Gen. ēsāi

ēsāinhēi

Dat. ēsēt, āsāt

āinoṭ, āinoṭ

Prep. ēsē, ēsī

āino

like this  
6 B. 10. 2e



Sing.

plural

Loc. (in) ēsēr~~ēs~~ āinor» (upon) ēsēzh~~āināi~~ āinozh, āinozh2nd Ac. ēsē~~āinor~~ āino

Agent os: fem. es

ēis

Singular

Plural

Nom. 1st Ac. ro: fem ve, ri: This, that

ri

he she it

✓ Gen. rēsāi

rinēi

✓ Dat. rēsēt, rēsāt

rinot, rinot

Prep. rēsē

rino

Loc. (in) rēsēr

rinor

» (upon) rēsēzh

rinozh, rinozh

2nd Ac. rēse

rino

Agent ros: fem. res

ris

✓ Interrogative used also, especially in negative clauses,  
as Indefinite.

Singular	Plural
Nom. 1st Ac. kō, fem kē: who? someone, anyone	kaiis, kēi
Gen. kēsāi	kainēi, kēnēi
Dat. kēsēt, kēsāt	kain-ot, kēn-ot (or ot)
Prep. kēsē, kēsī	kaino, kēno
Loc. (in) kēsē	kainor, kēnor
" (upon) kēsēzh	kain-ozh, kēn-ozh (or ozh)
2nd Ac. kēse	kaino, kēno
Agent kōs: fem. kaiis	kaiis, kēis

NOTES - I. Feminine forms are found only in nom and agent sing. of third personal and interrogative pronouns

II. The Gen. plur. of pronouns has the termination of a Gen. sing. (ēi, -āi instead of -o). Is this pronouns differ from nouns.

III. All the above third personal and interrogative pronouns may be used as attributive adjectives, but in that <sup>2nd</sup> case oblique forms



are not used, for adj., sometimes agree in number and gender, but never in case. Thus  
kō mūshā'ī of what man: ro shūdarā'ī of that boy: ānē cēyēt, to this girl. #

Other pronouns: jēk, what? something, anything: in-  
declinable.

kācāk, how much or many? indecl.

Hīndī kētnā. #

ācāk, so <sup>much</sup> ~~many~~ or many: indecl.

Hīndī itnā

āyāk, so much or many: indecl.

Hīndī ūtnā.

mūtū, other, another etc., declines like nouns in a unaccused ū. Fem. sing. mūtī; fem. plur. mūtīyē

All these may be used as adjectives.

Especially noteworthy are the phrases:-

mūtū kō, someone else (pron. or adj.)

# mūtū jēk Something else (pron. or adj.)

äki', self, selves (as in my-, him- her-, it-, self-  
our-, your-, themselves) is always declined  
-o whether sing. or plur

The Gen. has a separate form

Nom. äki' [Gen. tomu (Hindi āpnā)]

Dat. äköt Loc. ākör, ākōz Prep. äko, äkö'

### The Adjectives

#### (1) Pronominal Adjectives.

ädo, fem. ädī': plur ädē', of this kind. Hindi aisā.

äyö, fem. ayī': plur äyē': of that kind. Hindi vaisā

kyö, fem. kyi': plur. kyē', of what kind? Hindi kaisā.

tomu, fem. tomī, plur tomē, fem. tomyē, own. Hindi

āpnā: often shortened to tom throughout. This is  
the genitive of äki.

(2) Ordinary Adjectives. These are seldom  
declined unless they end in -i- or -u- (uncle).



When they end in unaccented i they are declined  
thus:-

Masc. Sing. mīstū

plur. <sup>mīstē</sup>  
~~mīstō~~

Fem. Sing. mīstī

plur. mīstyē.

(As regards the y in the fem. plur. it should  
be noted that in all circumstances the letter

y in Siṅā is weak, but after cerebral  
and so-called palatal letters it is still weaker.

p. 25. Adjectives in - eu

- masc. sing. shēu white

plur. shewē

+ fem. Sing. shēi

sheyē

- awu

masc. sing. lāwū, very, much

plur. lō

fem. sing. lāi

layē

- uu

masc. sing. mūū dead

mūē

fem. sing. mūi

mūyē

(35)

izu

masc. sing. mīnēliū

mīnēli'yē

fem. sing. mīnēli

mīnēli'yē

The final short ū in the above examples may be pronounced of

Note also lūstik - ō fem. -ī of the morning.

paruk - ō + fem. -ī +, of last year

There is a vowel change in the following: -

bōro, bōrū, big: fem. bārī: pl. bārē, fem. bārē

jārū, old: fem. jērī: pl. jērē, jērē -

and in the ordinal numbers: they call it

- mō'io, f. mō'ni, pl. - mō'niē, f. - mō'niē where

it will be noticed the o changes.

## Numerals

### Cardinal Numbers.

1 ek

6 Sa

11 ākāi

16 sōi

21 bi ga ēk

2 du

7 sāt

12 bāi

17 sātāi

30 bi ga dai

3 ce(é)

8 ās

13 cōi

18 astāi

31 bi ga ākai

4 car

9 nau

14 condāi

19, kēni(h)

26 bi ga sōi

5 pōi

10 dai

15 pānzai

20 bi(h) +

40 lūbyo



43 dībyo ga ce	70 cēbyo ga dai	99 carbyo ga kūnīl
50 dībyo ga dai	77 cēbyo ga sātāi	100 <u>shāl</u>
54 dībyo ga condāi	80 carbyo	1,000 hāzār } <i>th</i>
60 cēbyo	88 carbyo ga ās	100,000 lāk } <i>h</i>
65 cēbyo ga pōi	90 carbyo ga dai	753 sāt shāl dībyo } <i>h</i>
		ga cōi

These numerals are declined when used by themselves as nouns, not when used attributively. ēk is like a sing. noun, the others like plurals. The genitives which will be sufficient to show the declension are as follows: -

1 ēkāi (ēkēt, etc)	8 āśīno	15 pānzāīno
2 dūīnyo (dat. dūīnyōt)	9. nāwīno	16 sōīno
3 cēīnyo	10. dayīno	17. sātāīno
4 carīno	11. ākaiīno	18 āstāīno
5 pōīno	12. baiīno	19. kūnīno
6 saīno	13. cōīno	20 bīo
7 sātīno	14 condāīno	60 cē bīo

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The numerals 11-18 have a second form for the oblique after the Gen. and excepting the Agent, which, as always, follows the nom.

ākāi, 11: dat. ākai'not, alkāyot: prep. ākai'no, ākāyo  
sōi, 16: sōi'not, sōiyot: prep. sōi'no, sōyo.

### Ordinals.

1st pūmū'k-o: fem. -i: plur. -ě: fem. -yě.

2nd dūmō'io: fem. dūmō'ni: plur. dūmō'ni-ě, fem. -yě

3rd cēmō'io: fem. cēmō'ni: plur. cēmō'ni-ě, fem. -yě.

18th. āst'aimō'io: fem. āst'aimō'ni: plur. āst'aimō'ni-ě, fem. -yě

100th shālmō'io: fem. shālmō'ni: plur. shālmō'ni-ě, fem. -yě

and so on adding -mō'io to the cardinal. Note that the syllable mō' in -mō'io changes to mó' in the plur. and fem. sing.

### Other numerical expressions

both, bāiē: Gen. bēinyo: dat. bēinyot, etc.

all three cē bāt'a (or bāt'e), and so on.



exactly thirteen, c'oi ā'ki, etc. This phrase may  
sometimes come to mean "all the thirteen"  
or "only thirteen".

half, trān, cāk — 315

525  $1\frac{1}{2}$ , ěk gā trān  $1\frac{1}{4}$  ěk gā pāu 315  
 $2\frac{1}{2}$ , du gā trān  $2\frac{1}{2}$  du gā pāu 315?  
 $11\frac{1}{2}$  ākā' gā trān  $6\frac{1}{4}$  sa gā pāu  
quarter, pāu  $12\frac{3}{4}$  pāu kām c'oi  
 $2\frac{3}{4}$  pāu kām ce

Time, times as in once (one time), twice,  
ten times, etc. is rendered by three words,  
dām, cōt and gū'nā, which in this  
connection are not declined.

ce dām, three times

pō' cōt, five times

double, du gā'nū

quintuple pō' gū'nū

dai gū'nā ten times

(twentyfold) ā' gū'nā

hundred fold, phāl gū'nā

Most adjectives may ~~also~~ also be used as adverbs.

When so used they agree with the subject in gender and number. This free use of adjectives diminishes the number of pure adverbs. A number of prepositions are both prepositions and adverbs.

### ADVERBS OF TIME

āsh to-day

āyāhēr, in the main time.

This is āyāh, so many,  
and r in

āzhu, this year

bāla, yesterday

bālakāl: in the afternoon

bāñs m. year: añ bāñzēr or zh, this yesterday

year: phātīnū bāñzēr, in  
the following year

cāl, early soon

dāzō, at midday

dēgo everyday, always

ēvē'lū, m. years and

ēvē'lē-r or -zh, in the  
following year year.

hāmēsha always

rci, on the day before

kāl m. year, shōgkāl

next year: phērikāl,

year after year



\* kārē', when? (or when): kārē' na, never: kārē' ge,  
whenever: kārē' ge na, absolutely never.

↳ kotait, a little while ago

↳ lūstikāl, lūstāiki, morning

↳ lūstiki tūk, very early in the  
morning.

pār, last year

cāl būzhi early in the ~~year~~  
morning

cīrīn on the day

after tomorrow

cōrīn, on fourth day  
(forward)

↳ chāk m. day: hār chāk,  
every day, always: yar†

chāk, the previous day:

arhī'i chāk, next day

cot, f. time: carcot,

four times

pārār year before

last

dām: ch dām, at once

dām, m. time: ce dām,

rātgo, rāterjēt, by

night, at night.

another time: arhīnū dām, tēh, now, tēh ākī,

next time

at this very moment

pūngo, by day

phātī, phātī,  
afterwards.

## Days of the Week

ādīt-ger, -āi, m. Sunday    bīrīśāt, -āi Thursday  
 tsāndūr- a-āi, m Monday    shūlkār, -āi Friday  
angār-u, -āi, m. Tuesday    shūrchēr, -āi Saturday.  
bōd-u- -āi, m. Wednesday

## Adverbs of Place

aiyavari, in that direction

aiyavaryo, from that direction

āli, there

ālyēt (dat. of āli) thither,

there

ālyo, thence

āni, aini, here

ānyēt, ainyēt (dat. of foregoing) hither, hence.

ānyo, hence

anavaryo, from this direction

ārū, inside

ārūt (dat. of ārū) inwards

āzhē, up, above

āzhēt (dat. of āzhē)

upwards.

dāri outside

dārūt (dat. of dāri),

outwards

dāsibont, dādlibont, to the right

dūr, far

jān, where!

jātē, wither.



<sup>221' 103164</sup>  
~~ka~~ kaci, near +

Kaivari, in what direction?

Kaivarayo, from what  
direction?

chabom! to the left

(lin)  
~~ka~~ khin, f. direction: one khin, in this direction

~~khin~~ kōni, kōni, where? (or where): k. na nowhere: k.  
~~khin~~ ga na absolutely nowhere: k. ga, wherever

khiri, down

khirit (dat. of khiri) downwards.

kōntē, whither?

kōnyo, whence?

māzhā, in the middle

māzhāt (dat. of māzhā), to the middle or centre

~~mūchō~~, mūchō, forward, in front

mūchōt, mūchōt (dat. of lar <sup>word</sup>), forward

raihi, here

pār, across, on other side  
 phātū, backwards, behind  
 phātūt, backwards  
 vapas, back

### Other Adverbs

ācūk, thus

āidē, thus, in this manner

awa, yes

āyē, thus, in that manner khās, altogether (generally with negative)

bōdū (adj) very, much

chūt (n. adj) slowly

dānīm, this, yet [to be]

dūnī just (as in "just to")

fakāt only

\* ga, even, also

hē not (e')

hē again

hē only

hē to, as in hē (t.f.) ah

gūcū (adj) without special reason

hō, then, in that case

hē, why?

khayē, how

lāva (adj) very, much

hāyā, no

līka (adj) rapidly

lāki

tūshār, very much

vapās, back, again

\* zeli, manner, he z., how? are z. thus, ādē z. thus, jeh z. how? ā z. in that way, also what kind of (that or that kind of).

(interpretal conjunction)

hē to, as in hē (t.f.) ah  
 hē to, as in hē (t.f.) ah  
 hē to, as in hē (t.f.) ah



P.55. Notes: (1) The conj. partic. of thoikz, dy and boikz, become, may be used with adj. to give an adverbial sense -

mist'äk tho't präyē', good having-made mend, mend it well  
chūt bē't l'khā't, slow having become write, write slowly.

Pl. 22  
L. 22

(2) Adverbs meaning here, there, sometimes have sp<sup>4</sup> temporal signification: ālyo phātū, after that.

### Prepositions

Most prepositions govern the prep. case. Those governing any other case are indicated.

āru', inside of (loc; sometimes genit.)

kā'ci, beside

āzhē' upon

kāri, kāryo, for the sake of

ī' bādāl', in place of, instead of (genit.)

khōri, under (also genit.)

bārābār (adj.) equal to

kūtyo (genit.; prep.)

cālā't, in front of, opposite to

under, along (river bank)

dāpār, near, along side of

mā'thā', between

dāru' outside of (genit.)

jo, from same as zho

di shēr (loc. of dish, place with genit. instead of, in place of)

natā, along with

gälüş, after  
gi, with (instrumental)  
generally used simply  
with nom. case  
hākēr (loc. of hāk)  
concerning (genit.)

156. sāmār, equal to  
sātī, along with (w. ab-  
stract nouns) with of instru-  
ment.

71-74 th an, up to  
yār, in front of

ōrā (used w. jo, as jo ōrā)  
except

pār, beyond, on other side of  
pārī (ed.) equal to, level  
with, similar to  
phātī, behind

-o, form, used with certain  
adverbs, as ālyo, from  
there, thence

-x, is sing. of loc.

(perhaps contracted from arā,  
inside)

-zh, upon (side of level) often  
used with āzhē, as gōtēzh āzhē  
upon the house. It may be  
contracted from āzhē.  
zhō, or jo, from.



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### Conjunctions.

ägär, if

ākhaḡā, although

āmme, but

ga, ga, and <sup>also</sup> ~~also~~

ki, that (of narration, not  
of purpose)

lēkin, but

mägär, but

välēkin, but

ya, or

yā'ni, as if (not "that is"  
as in Urdu).

### Interjections

āi, O (Vocative)

āla (marc. sing. & plur)

āli (fem. sing. & plur), O (voc.)

bās, enough

lai āfsōs, alas

imānēkah, by my faith

khābārāy, take care

khūdāyēkar, by God

kārmistū, good, very well

sho, good, very well.

P. 57.

### SYNTAX

#### NOUNS

The cases - Nom. & Ist-Acca - The nominative, which  
has the same form as the vocative and Ist-Acca,

is used as the subject of all intrans. verbs including  
a few which are considered ~~trans.~~ by us, but are  
mashan Such as amashōiki, forget: bizhōiki, fear:  
parāzhōiki, hear, understand: sicōiki, learn; tarizhōiki  
karōiki, cross, tshūtōiki, annoy.

✗ With trans. verbs the nom. case is not used for any tense.

The nom. or loc. ac. is sometimes used instead of the  
genit. after words denoting quantity and with  
names of places, buildings, etc. as

se ser gīt, three ser of ghi  
se bārt juk, six loads of wood  
Cilās leat, Cilās fort-  
Gōlas

p58 The case is used to indicate length of time: -

ācāk bānīs (or vēlē) mās sādari thegās: so many  
years I served.

✓ ēh mālēk bētpēs: we had stayed (lit. sat) for one <sup>month</sup> ~~month~~.

It is object after ~~most~~ verbs: rus so pashīgū, he saw him.  
3uū 3uū ācāk



The Genitive: The genit. is used more widely than in Eng.

dīzāi ēk mūgār (e ser gīt, everyday a goat & three ser of ghi (lit. of a day)

ēk bānīzāi (or ēvōlāi) kīcak bāp dēno: how much can do you give us a year!

khāir khainglōē - khōjégū: he asked after his health.

thāi mūsti k hātor: good news of you

✓ māi shalt āli: I got fever: lit. my fever came.

See mon In the Gilgit dialect the genit., whether of nouns or of pronouns, is not an adj.

Dative — The dative is used to express

(i) to of direction, after verbs of going, coming, taking, sending etc.

• kā shērēt, to Kashmir, hātet vātū came to hā  
kōntē, jātē, whither, ārit, inside

(ii) direction (mental)

vāiēt kai diti, to-water desire feel, he desired  
water.

thāi mūlateat thōikyēt ma khūst hānā, I am  
pleased to meet you: (thy meeting making to  
I pleased am)

Sometimes the dative ending is omitted: -

p. 59. kā shūr va, come to Kashmir <sup>Citās.</sup> Citās ka, go to <sup>Citās.</sup> Citās.  
Occasionally the 3<sup>rd</sup> sense is "as far as" rather  
than simply "to"

kāshīret, as far as Kashmir

(iii) Time: lūstakhyēt, in the morning.

armōñ dēzēt, on the fourth day.

phatāt, afterwards, āb bōrñēt, up to to-day.

(iv) purpose: būlet nikhāt, they went out for polo.

tom krōmēt gous: he has gone on his own business.

ākōt, for himself, yourself etc.

āshpēt, for the horse.



Prepositional - It is used <sup>after</sup> most prepositions, the question loc. being exceptional. In rapid speech the endings of the prep. case are often omitted, especially in the sing. locative. — Under this heading we may put two endings denoting "in" and "upon", for they have no separate existence. They are not prepositions, though they may be contracted from *ari'*, *zi* and *ärhe'*, upon.

The loc. suffix -r, *zi*, is found in both sing & plur. and means:— (i) literally "in" of place: *äi dishör*, in that place (ii) less literally, more metaphorically, mentally etc.

Shariyorg, in chairs

*armänär*, in intention or will

*är-misti komor*, in good works

hiär, in heart (my,

his, your heart etc.)

(iii) *zi* expressions of time

*kō bärizör*, in what

*kä cāk ämrör*, at what age? year)

(iv) Language

*šinar*, in šinā language

*Botō bāšör*, in the Colloquial language

(v) instead of "on"

po<sup>h</sup>ěr, on the road

ā<sup>g</sup>ivēr bārōne tharēa'

put rings on his finger

✓  
pār paitēr bānārēs'

put shoes on his feet.

ex. 2<sup>h</sup>

as, i<sup>v</sup>

de<sup>re</sup>

(vi) instead of / Ac. mōrēv makhōlōi agree to some one's word, obey him.

60. The loc. suffix -2<sup>h</sup>, on, both sing & plur.

(i) literal: mēcēr<sup>2h</sup>, upon the table, generally with āzhē, as mēcēr<sup>2h</sup> āzhē', upon the table.

(ii) more metaphorical

rešēr<sup>2h</sup> juram viōlōi or bōiōi, imposes fire on him  
ān mōmžēr<sup>2h</sup> iz bārēh nūst, I have no faith  
in this man.

chilēr<sup>2h</sup> bīli, shes on clothes (mustn't say)

(iii) for "at" or "on"

pērēr<sup>2h</sup> at the bridge

lēt' ččhat or in the village

m<sup>on</sup>

(iv) at



(iv) with 1st & 2nd pers. pronouns - v

māzək, zə me

āsək, zə us

lūzək, zə thee

həzək, zə you

(v) to express time

ən bāzēl, is this year

uī ēvələ is the coming year.

✓ Second Accusative - This case is used after verbs of striking or giving a blow of any description - with fist, boot, stick, knife etc. The first acc. is never used after verbs of striking... The invariable case is 2nd acc., whether after a simple verb to strike or after a verb compounded of shaw and a verb, such as "give a knife" - i.e. stab. The commonest case after other trans. verbs is the first acc. The verb to kill takes a 1st acc., not like verbs of striking, a 2nd acc.

Agent Case: This case is used with every part of the active voice of trans. verbs. The usage thus differs from Urdu and Hindi in which the

agent is used only with the past tenses of trans. verbs, and from Punjabi is which it is used with the infn. of all verbs and the past tenses of trans. verbs. In Sina it is used even with the stative principle, which in trans. verbs is really passive.

In Gilgiti Sina there is only one agent case. In Cilasi and Yagistan there are two, one for past tenses and the other for other tenses, though they are sometimes confused. In Guresi there are two, which are generally kept quite distinct.

P. 61. Mode of expressing noun of agency or possession Hindi: Urdū-vāla, Punj-vālā). — While the idea of agency is well developed in the verbs, the noun is poorly furnished. (How the conceptions are expressed)

(i) When the thing possessed is part of the



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of the body or mind of the person, the pres. verb subst.  
is used agreeing in gender and number, with the subject.  
ēk āchī hānū mūshā hānū; Urdu, ēk ākh wālā  
ādmi hai:

1. dā'i hānū sāb hānū Urdu, dā'hi-vale sakh hai.  
dā'i dā'i hēnē sāb hānē: Urdu dā'hi wale sakh hai.  
shēē jakār hānū mūshā hānū: Urdu. sāfēd bāl-  
wālā ādmī hai

shēē jālūr hānī cōi hānī, subēd bāl-vālī  
aurāt hai

(ii) Another method is to use sāti, <sup>with</sup> ~~which~~  
mās car cārū sāti paṭhigās: I saw one  
(a carriage etc.) with four wheels.

du cārū sātī nē paṭhigās: I did not see a  
two-wheeled one. (Ur). māī nē cār paṭhigē-  
sātī dekhi, dō paṭhigē-vātī nēhi dekhi.

(iii) Frequently, however, an effort is made to

avoid the construction (usual method in European languages)  
äshpäi dabün, the owner of the horse: ghore-väla  
(also ghore kã mälik)

P. 62 When the agent is verbal, as does, walks, sends, wishes the regular verbal construction is employed.

### The Pronouns

Indefinite and relative pronouns. There are no regular pronouns of these types, but the interrogative pronoun is commonly used in their place. In the case of the indef. pron. this occurs usually in negative and subordinate clauses.

Ex:-

Interrog. as indef. kō, who?

kō nūch, there was no one

mūtū kō, someone else.

kos ānū kōm thāgata, if any one does this work



jēk, what      jē ga nūē, nothing at all  
mūtū jēk, something else      hār jēk, everything  
jēk chaitāni thigē (to, if they do any deed)  
Interrog. as relative

kos thāi būti daulāt nāgē'gūs: (the man) who ~~lost~~  
lost all thy wealth  
māi jēk daulāt hāniēk: whatever wealth  
there may be of mine.

lēcāh, how many or many!

lēcāh ~~rapar~~ hāni to, whatever amount there <sup>may</sup>.

There is another way of expressing the relative,  
viz. by means of the demonstr. pron.

ō mūshā vātū's ō; that man had come that:  
i.e. the man who had come.

mūch'ō' vātū & ō mūshā: before came that man: i.e.  
the man who came before.

vāchitū ō shū: kept that dog: i.e. the dog <sup>which</sup>  
was kept (as a pet)

अङ्क - ३१३

āyā, so much or many, is used in the loc.,  
āyāker, meaning "in the meantime". This is  
not exactly the khidi itne mē.

āki, self, selves, is all persons and  
both genders and numbers, is always declined  
as pl.: det. ākōt prep. ākō, ākō etc. It is  
used in all g. cases except -the genit. (tonu). C.f.  
Urdu

p. 63 me āki būzham: nāi khud jāūgā.

ākit, āphe vāste: for my- him-, her-, it- self, our-  
your-, them-selves.

āho mātō, āphe mē, āpā mē.

āki has also an emphatic sense

ē dishēr āki, in this very place

tēn āki, absolutely now, at this very moment

c.e āki, exactly three: also sometimes like  
three.



## The Adjective

P. 63. Adjectives in -ü are declined and agree with their nouns in gender and number but not in case. Others are not declined when used and treated as nouns.

ānū āshpāi, of this horse anus gari (sun) (trans)  
 ānni bāmāi, of this mare

ro mištu mūchāāi gōt, the house of that godman

ō cūnū gōt, in that small house. ✓

Eck's  
wh. f. i  
ma. u. e. s  
ma. u. e. s Eck's  
wh. f. i  
ma. u. e. s  
ma. u. e. s Comparison - There are no forms for the comparative and superlative. These are expressed by means of the preposition jo, zho, from, than.

cūnū, small : mo jo cūnū, smaller than ?

būtē jo cūnū, smaller than all, smallest- mistā

Not a few words may be used as both nouns and adjectives as gāōt quarrel and adj. quarrelling.  
 kālī, fight, and adj. fighting.

Nearly all adj. may be used as adverbs

ō shūdarsē kām mištu thēi, that boy works well.

Some adj. are practically prepositions.

maē paritūh lānē, it is like or equal to me

P. 64. Numeral Adjectives: - Cardinal numbers do not change when used in agreement with nouns; when, however, they stand by themselves, as nouns, they are declined. Their declension is given in the accidence. When ~~the~~ a number is compounded of two or three words only the last is inflected.

XX bī gā sōi, thirty-six : genit bī gā sōi'ho

Ordinals after the first, pūmūks, are formed by adding -mōnio to the cardinal: ten. -mōni; pl. -mōnē, fem. -mōniē, the vowel of the nom. sing. being changed throughout. Numerals composed of two or more words add mōnio only to the last cēlyo, three score, sixty cēlyomōnio, <sup>cent</sup> sintiēls <sup>cent</sup> di'byo gā ce, forty-three; di'byo gā <sup>cent</sup> cēlyo, <sup>cent</sup> forty-four.



P. 64.

## THE VERB

Voice - The idea of voice is somewhat different from that current in English, but we may say there are two voices, one transitive or casual, and the other, intransitive, middle or passive. There may also be a double casual, a casual of a trans. verb. It is difficult to state how far the conception of a true passive is found in the language. There are verbs which at first sight we should regard as pure passives, but when we turn to other north Indian languages we find that the same idea is expressed by an intrans. verb. Again we have *bashōiki*, to play as instrumental, along side of *bashōiki*, to be played, where obviously the second word is intrans. not passive. Cf. *kindi bājānā* and *bājānā*. We notice too that sometimes intrans. verbs have two forms, one the ordinary intrans. & one which is passive in form (if there is such a thing as a true passive): thus,

*phiroōki*, *phirizhōiki*, return, go back  
*tarōiki*, *tarizhōiki*, go across.

This interchanging of forms suggests that in the *Ṣiḥā* mind the two ideas are closely allied. Even in the case of words like *ṣidizhōḥki*, *zāmiḥōḥki*, which apparently means to be beaten (from *ṣidoḥki*, *zamoḥki*) one has to ask oneself whether the true concept of a passive is present to the mind, or whether the idea is not rather to "get beaten". Cf. the Hindi, Urdu and Punjabi "eat a beating", i.e. get beaten. I think the idea in the two verbs just mentioned is the latter. The English form of expression "I was beaten by him" would not be possible in *Ṣiḥā*. Similarly in Punjabi we should hear "māi ṣide kolō mār khaḥi" I ate a beating from him.

P. 65. We therefore have really the two conceptions of trans. and intrans. the former



being the causal of the latter, while often the trans. verb itself has a causal, there verbs is able.

A trans. verb has for causal (i) either (ii) a verb whose root is not distinguishable in form a ~~to~~ trans. is which case there is will ~~be~~ always be a second causal formed from this by adding -ar to the root, or (ii) a causal formed from ~~this~~ this by adding -ar, ~~to~~ ~~the root~~ ~~root~~ in which case there will be no second causal.

A trans. verb forms its causal by adding -ar to the root.

The signification of causals.

(i) The literal meaning. The causal of a trans. verb means to cause the previous subject to be or do something, while the causal

If a trans. means to cause the previous subject to be done. Thus

1/ trans. mŭc'ōŭkī, escape causal mŭz'ōŭkī,

Cause to escape

car'ōŭkī, graze causal car'ōŭkī, cause to graze

Trans. khaŭkī, eat khaŭc'ōŭkī, cause (bird) to be eaten

~~sīd'ōŭkī, strike~~

sīd'ōŭkī, strike

sīd'ar'ōŭkī, cause to be struck.

(ii) The causal affix takes on a new sense which makes it practically a trans. verb.

nīkhal'ōŭkī, causal of nīkhal'ōŭkī, emerge, means not to ~~cause~~ cause to emerge, but simply "take out"

mohlan mŭz'ōŭkī, causal of mŭc'ōŭkī, escape, means not "cause to escape" but "save".

P. 66. NOTES - I. The idea of trans. and intrans.



is often rendered by means of thōki, make,  
and boiki, become, along with an adp.

Thus from sak, full, we have

sak boiki, become full      sak thōki, to fill

II - Causals in -ar have no direct passive  
or middle in -irh, hence from sidarōiki, cause to  
be struck, we cannot form a <sup>passive sidarōirhōiki</sup> ~~passive~~ ~~sub~~ ~~verb~~ any.  
This is different from Hindi, Urdu & Pers. in which  
any causal verb may have a passive like any other  
trans. verb. Is sinō trans. verb which is not a  
causal in -ar, may have ~~also~~ a passive in -irh.

The case of subjects and objects of verbs

(i) subject. The sub. of all intrans. verbs,  
including those regarded by us as trans. and  
by Pers. as intrans. is nom. case. The sub.  
of every trans. verb is in the agent case.  
This is carried so far that even participles  
often have an agent case before them.

Further, a sub. of an intrans. verb is often attracted into the agent case if a partiz. or a trans. verb precedes.

Ens. tūs lam, sieze thou tshor lāms, sieze  
mās dāyām, I will burse mās dāyē gās / burs  
perhaps: ōs nē khōsīi, until he eats (lit. do  
not eating - fill). mās mālās sāt tū-k dē, my  
father-by having-been said give, i.e. give me  
the thing ordered by my father

#### p. 67. Attraction

bēs khēt khūs bōn, we having eaten  
shall be happy, we shall eat and be happy.

(ii) Object: Objects are governed by  
verbs in various cases; Sometimes a pre-  
position is necessary. A number of verbs  
govern two cases, one direct and one  
indirect, as "Say a thing (1st acc) to a  
person (dat)".



(a) 1st-Ac. which is the same in form as the 1st acc.

The great majority of verbs govern this case.

4th pūrōiki, šrōiki, śś koiki, all meaning "fill: object vessel filled or substance with which filled": but if both mentioned the construction is śś

śś rayēr vāi šrōiki (et al) fill water in the pot.  
śś kalyōiki, consider, count: but-dative when it means "abuse a person"

(b) Dative.

śś dā hō thoiki, call

dūā thoiki, (scat) medically

vā thoiki, call

bīlē thoiki, (scat) medically

śś śś kom dōiki later

late.

māng thoiki, furnish

cī thoiki, love.

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(c) Genitive:-

manōiki, agree to  
(person)

amūshōiki, forget (person)

cāpi thoiki, message

pārūshōiki, hear (person)

cd) 2nd Ac.

Sidoŕki, strike, beat

zamoŕki, strike, beat

hāt mūt thēt doŕki } give blow with fist

hāt mūt thē sidoŕki }

hāt mūt thēt zamoŕki }

(e) Two Cases:—

dat. of pers. 1st. pers.

rajoŕki<sup>sy</sup>, read

doŕki, give

palŕki, lend

khojŕki, inquire (also

1st of pers.)

bāharŕki, clothe

khararŕki, give to eat

piarŕki, give to drink

sicarŕki, teach

parharŕki, show

if may take 1st. of pers. of the subject taught

is not mentioned: thus hā sīcarē, teach me, māt

Sinŕbaī sīcarē, teach me Sinŕ.

(f) With preposition or loc.



sāti, with  
tshū tōiki, and

jo, who, from

bizōiki, fear, also del.

-v, morōr maōōiki, agree to sword, obey

-zō

zhūh p bōiki, touch

zhūh tōōiki, touch, cause  
to touch

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### THE PARTS OF THE VERB

The Infinitive - The infix. may be used as  
(i) an infix; (ii) an ady. cizi' or participle, (iii)  
a verbal noun, to express several different  
ideas -

adjective use - tās bōiki dist, a slippery place  
participle - āgār tū kōō cū kōn tōōiki pōōgiō  
to, if she had seen (or were to see) you doing  
evil work)

When used as noun the i. fin. is declined like a noun in the sing.

boikyēi sabbāb, the reason for being  
[khaiki pōiki bēchēmūs, I ask to eat & drink  
(lower food)]

Sometimes the oblique ending is omitted  
khaiki kāyo, si'ōiki kāyo, for the sake of  
eating learning.

thūiki bādāl, instead of daily

The i. fin. may also express purpose, daily,  
necessity, etc.

Concessive - This case invariably ending  
in ōt, ōt is confined to the 3rd sing, and  
plur. It does not change for number.

It is more used in prayers

khi dās tu bēhēt thōtq, God please  
also more generally bayōt, let, him, her,  
them sit

khōtq, let him, her them also



## PARTICIPLES

Static Partic. — In trans. verbs this is passive, e.g. sīditū, in the state of having been beaten, or simply beaten. In intrans. verbs it is of course not passive: bitū, in the state of having been: e.g. zākhmi bitū, wounded.

P. 70. This partic. with its preceding noun may be treated as a single concept and declined, e.g.

krām thitē gāthā, after the poem is done. In ilā dāstitū & ilā sar'tū the partic. has almost an active sense. The phrases do not mean "learning that has been known or read", but "a man who has known or read learning", i.e. an educated man. Cf. hindī pāthā likhā, one who can read and write.

The Partic. ī — ūzhi is a kind of present partic. meaning "while doing a thing", its time being the same as that of the finite verb.

# rōzha ~~at~~ ālū, he came copying.  
khōzha piōzga burhēi, he will go eating and drinking.

si - upto the time of a certain action <sup>ti</sup> ~~unavoidable~~ (apden)

Future - The future is used for the pres. subj. and ~~some~~ sometimes for the pres. ind. It is always the tense used in

shall I go, būzhems? shall they go, bū zhems?

Agent - The addition of the suffix -k to the future (slightly altered) makes the 2nd agent  
p. 71 nē būzhō' mās dēmgle hāyis, do not fear I give  
<sup>am</sup> am, i.e. I will give you something (said to a beggar)  
bēs dōzhik hāyis, we are givers, we will give  
mās dēmgle hāyis hāyis, I (lend) as a giver, I will give  
When the nom. is expressed the suffix -k may be omitted, as:-

Gūlmārgēr bāyēh mūshē, the men living in Gulmārgēr

Past Conditional:-

mās gēh thēmsh? what could I do?

Dubitative ~~and~~ Tenses - The partic. -das is employed to express the idea of doubt,



perhaps etc. It is not used as a separate word: *vāi dās*, he will doubtless be saying  
*regin dās*, he will no doubt have said.

P. 73

### The Adverb

Most adjs. can be used as adverbs: they agree with subject in number and gender.

*tōku va*, come quickly.

Some words are both prepositions and adverbs as: *phāti*, behind, afterwards *āch* inside of, <sup>inside</sup> inside, *iswars*.

Many adverbs are formed by means of the two conjunctive particles *bet*, having become, and *thēt*, having done.

*mistē bē*, well *jēh bē*, how?

*mistē thē*, well *jēh thēt*, how?

*ādē thēt* thus *chēt bē* slowly.

*vari* and *khin* both meaning direction, help to make a number of adv. of place.

*āi khin*, in this direction

*āi khin*, in that direction

*hāi vari*, in what direction

\* The ending -o is used in a few adverbs of  
 time to express point of time (with adverbs  
 of place it is common to express direction from  
 rōtyo, by right, at right sūryo, by day  
 'dazō', at midday c.f. also dōgo every day, always  
 aigavango, from that direction  
 ōtyō, thence kōnyo, whence?  
 ānyo, hence nanyōyo, from this direction  
 angvanyo, from this direction vanyo, from that direction

The subordinate particle to -

This particle makes clauses subordinate,  
 it introduces the idea of if, when etc. to a  
 clause which ~~it~~ would otherwise be a direct statement.

nimar thiḡē, they prayed nimar thiḡē to, if they <sup>pray</sup>  
 māś sak thiḡē, I filled māś sak thiḡē to,  
 sūryo sūti, he slept by day sūryo sūti to, <sup>if I fill</sup> when he  
 sleeps by day

p. 74. Abstract nouns are made into adverbs  
 by means of the preposition sātī. with  
 arām sātī, restfully, comfortably



## P. 74. The Preposition

① săti, with

- (i) with abstract nouns to form adverbs.
- (ii) ō toma săti găne', tie it to the tree
- kăc, near, to      ma kăci hănŭ, it is near me
- ma kăci wa, come to me

② gi, with (instrumental).

ăchi gi, with his own eyes.

băli gi băt tŭi, he will shoot with a gun

jo, who, from

The following uses are idiomatic:-

Time:- ce mără jo after three months: instead of phāti

Comparison:-

khăcē jo khăcē chīlō, the worst clothes

būtē jo jān, oldest of all

The conjunction

very little used - near, all <sup>later</sup> directly  
from Urdu or Persian: tē ki, walē ki, āgar,  
ki, (that)

## P. 75. The Sentence and its Parts

Repetition of words - The repetition of words  
does not indicate emphasis. It distributes the

idea over a number of objects or over time or

space: *ch'ch' d'agān cōt'ē rīo dōt'ē gū*: he  
caused a door blow each to be given to them.

*m's jo yār yār (or m'sō' m'sō') yāit*: walk in front  
of me, i.e. continue in that position.

Interrogative sentences. If words such as where,  
when, how, how much, how many, why etc., which  
in themselves imply a question, occur in a  
sentence, no other interrogative word is necessary  
to make an idiomatic interrogative sentence.

When no such word occurs, the suffix *-a* is  
added to the last word of the sentence,  
generally a verb, to make it interrogative.

o t'hai māh hān' a 15 (But your father?)  
mā'a! m'hi! did you say (make?)



mās jēge nē lēigās. Tās a? (obtained nothing. And  
you?.

When there are alternative questions, the  
suffix -a is added only to the first-

kui mīti hāni a yā ghūshīf hāni? Is the  
country green or dried up!

Direct Speech: Indirect speech is hardly used  
at all. There is a strong preference for the  
direct narration. A quotation is often indicated by  
the conj. partic. of thoŕki, which is placed

after the quotation. vāyōŕki say, on the ~~other~~  
other hand is placed before the words quoted.

hīdayāt thē ki "ādā koma jo āto racha": give  
advice that "keep yourselves from such deeds."

mā'adāt hēni āpūh bārt tōhū thēā: my wish is:

"make the load a little lighter: I wish you to  
make my heavy load lighter

Conditional Clauses: A language which employs direct speech cannot enter into such refinements of conditional clauses as in English. Let's consider a variety which is possible -

(1) Protasis & apodosis both present time:

agər tə kəfə kəhə to, kət bəhəstə kəhə  
avəzhəi: if you are angry, you ought to forgive.  
əgər tiki khən to, omistə tət; if he is eating  
his food, he is doing well.

(2) Time of protasis and apodosis future: in Sūā  
protasis past tense with to, apodosis future.

məs kəgəs to mət'am; if I eat, I shall die.  
məs hō tīgəs to, lōkə vā: if I call, come  
quickly.

(3) Unfulfilled condition of past time:  
also contingent condition (if it were to, etc.)  
in future time: Sūā protasis imperfect,



apodosis past conditional or imperfect.

kam hine thēga? āgar thēgaso. to, pāsa  
tūt rāmū ~~dēnā~~ dēnsik (or dēmūsā): why did you  
not work? If you had worked I should ~~have~~  
certainly have given you money.

P7D. The protasis may be rendered explicit  
by the insertion of ge, thus either (āgar) kō  
ge ālēs or (āgar) kō ~~ā~~ ālēs to ge, if  
any people whatsoever had come.

Temporal clauses: Some temporal clauses  
are not distinguishable in Siles form  
conditional clauses.

The tense sometimes changes without ~~an~~ ~~all~~  
change in meaning: sā hūs pherīgē to, cāhē.  
to kārē, resāi sā kābār būlūs: when they  
lifted up the rāja, when they looked (lit. look),  
his breath had been sieved (by God) i.e. he  
was dead.

Time may be expressed by the inf. a participles  
nimáz thoikyēi (lchēn), the time for praying  
nimáz thōzha, while praying  
mās tki ~~to~~ kōbēl ō ūatū, while I was eating he  
came. For kōbēl we might have lchōkyēr.

To be Advisable, Proper, Right, to be mē? Duty -  
These ideas are expressed as follows -

(i) avāzoiki, to be right with inf. and date of  
subject.

kāmēsh nimáz; kārānē thēt, thoiki avāzhēi:  
always (p. 79) prayer, omission not having made, to do  
is for prosper: one should always say one's prayers  
without missing.

(pari) tūt ce gōti doiki avāzhēi: it is advisable  
for you to make three houses. 8727

:Duty in the Past - Past Conditional.

resēt āyē nē thoiki avāzhēit: he should not  
have acted thus.



(ii) čazim, right: müstü, good: both with infix.

khüsheni thoiki čazim asi: it was right to rejoice.

khäcū krom thoiki müstü müsh: it is not right to do evil.

(iii) for required, needed avāzhōiki or dāstār, required, may be used -

čāčāk barāle avāzhēnēh or dāstār hāhēh:  
how many porters are required?

Necessity - This may be rendered as above -  
advisable, right, etc. or with the infix with  
bōiki, become, or with the verb substantive.

bākh sis thoiki bēi: you must forgive  
vayōiki bēi, it is (or will be) necessary to come  
know how to.

sūyōiki, know, or dāstōiki, know, with infix.  
amū krom thoiki dāstēmūs: I know how to do  
this work.

khōbōiki sūyēmūs: I know how to write.

Time may be expressed by the infinitive participles  
nimár thoikyēi lchēn, the time for praying  
nimár thōzha, while praying  
mās tki ~~to~~ khōlē ō vātū, while I was eating he  
came. For khōlē we might have khōkyēr.

To be Advisable, Proper, Right, to be one's Duty.  
These ideas are expressed as follows—

i) avāzoiki, to be right with infinitive and date of  
subject.

kāmēsh nimár; lāzānē thēt, thoiki avāzhēi:  
always (p. 79) prayer, omission not having made, to do  
is for prosper: one should always say one's prayers  
without missing.

(pari) tūt ce gōti doiki avāzhēi: it is advisable  
for you to make three houses.

Duty in the Past—Past Conditional.

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have acted thus.



(ii) lāzim, right: mīstū, good: both with inf's.

khūshenī thoīkī lāzim āsi: it was right to rejoice.

khācū krom thoīkī mīstū mīsh: it is not right to do evil.

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lācākh karāle avāzhēnēh or dāstār hāhēh:

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Necessity - This may be rendered as above - advisable, right, etc. or with the inf's. with boīkī, become, or with the verb substantive.

bākh sīs thoīkī bēi: you must forgive

vayāōkī bēi, it is (or will be) necessary to come

know how to.

sāyōīkī, know, or dāstōīkī, know, with inf's.

amī krom thoīkī dāstēmūs: I know how to do this work.

ākhōīkī sūyēmūs: I know how to write.

with, Desire, Intention: These are rendered chiefly  
under words, and the meanings are not always  
distinguished.

chanóiki lehāyāl nē thēmūs: I do not wish to send  
tom dēr sāk thoiki āmānēr xsū: to fill his  
stomach was in his wish: he wished to fill his  
stomach.

vāzēt leāz diti: water - to desire full: he  
wished to drink.

P. Bo Ash, Demand.

khoiki pioiki bēchēmūs: I demand to eat  
and drink: I want something to eat & drink.

To ask a question is khoiki followed by  
direct speech. "kōngō ālō" thē p. khojōgū: he  
asked saying "whence came you?"

Begin

Sacóiki (trans.) or lamóiki (trans.) with inf.



tom hiēr sayōiki lamīgū: own-heart-in  
to say say he-said: he began to say is his  
heart.

tom zāē lehātārf doiki sātū: he began to  
stab his brother.

shūri and thoiki used but uncommon.

Purpose. - Purpose is expressed chiefly  
by means of the prep. kāyo, for the sake  
of, which takes the prep. case: frequently  
it is used with the nomin. case, the ending  
of the prep. being omitted.

calōiki or calōikyē kāyo gās: I want to  
love  
kāyo is often omitted with inf.

calōiki gās.

amīse kāyo I, a larger clause the construction  
for this reason that "he may or might do so."  
Ability / inability - to be able is bōiki, which

also means to become, to be able, dūbōiki  
boiki fut. bom: past būlūs or bēgās: with in  
dūbōiki fut. dūbom: past dūbātūs: with in

P. 81. ma bāyōiki dūbomūs: I am unable to sit.  
mās bāyōiki dūbomūs, I am unable to play.

Continuance, Habit. — There is no ordinary way of  
expressing the idea of keeping on doing a thing.

¶ If a definite habit is spoken of the word kēl,  
f. habit, may be employed, as pīōkyēi kēl,  
the habit of drinking.

Sometimes one hears

khōzha bētūs, I kept on eating: lit. I sat while  
eating, but in every day speech no attempt  
is made to express the conception underlying  
the khōzha māi khātā sāhā, māi khōyā  
kārtā thā: I continued eating, I used to eat.

Compound Verbs — Many verbal ideas which in



English would be expressed by one word require  
two words in Sinā — a verb and a noun or  
a verb and an adjective. This is a common  
feature of Urdu, Hindi and Panjabi: in Pashto  
it is much less common.

The verbs most commonly used are thoiki,  
make (or the causal form tharōiki), boiki, become,  
and doiki, give. Others are not uncommon, such  
as poiki, fall; parōiki, cause to fall; etc.  
Or. dāk thoiki, to hammer  
cūk thoiki, be silent  
cāt boiki, crack (intrans.)  
tsāk boiki, stand  
gāē doiki, sing  
nātē doiki, dance  
gāl doiki, lie down  
ūdi doiki, bolt (door etc.)

Boŕki & thoŕki are often correlative words  
being used with the same nouns & adjs.  
to form intrans. and trans. verbs respectively. e.g.  
hün boŕki, stand      hün thoŕki, lift  
liŕ boŕki, cling      liŕ thoŕki, join.

Sometimes there are two forms of expression,  
a single verb and a compound verb, both being  
correct.

kraŕ thoŕki      säliŕtoŕki, fold  
müŕoŕki, win      müŕoŕk thoŕki, win

P. 82.

The suffix - This suffix is one of the most-  
marked features of Sina. It is appended to -

(i) singular of nouns, pronouns and adjectives  
both masc. & fem.

(ii) Sing. of stative partic. masc. & fem.

(iii) 3rd sing. masc. & fem of the verb subst.



(ii) 3rd sing. masc. and fem. of the past tense  
of intrans. verbs

(v) the inf. to form Agent I

(vi) the whole of the future to form Agent II

It is not run it

k is (v) kii is this suffer or not.

Real significance puzzling.

Possible explanations: apply to some of the cases  
only:

(1) To single out a noun, like the person - o  
in shākhē, a man (used in addition to shē)

(2) To express the idea "just" as a "just-a-little"  
shē shāpāhī - 4 or 5, meaning 'about', 'just': as  
zārā kū, just a little! kūhā kū about how much!  
ūh kū about twenty.

(3) With adjs., pron. and verbs to mean 'a thing  
having the quality expressed by the word': thus

vāhū, it came; vāhū-h, the thing that came  
kāhū, ku-hāhū, is: hāhū, hāhūh, the thing that is.  
jēhēh, something

(4) In a number of cases the suffix is no longer meaningless, being used merely because of the gradual growth of a habit. ~~The suffix~~

P. 83. Examples of the suffix -k.

X (1) Nouns. ... A noun with the k suffix is treated as a new noun & the endings are added to the suffix. Thus mūshā, man; mūshāi, of a man; mūshā-k, a man; mūshākāi, of a man.

ek dēk -k, for one day

māhūg -k - ek, to a man

ek dīk -k - er, in a place

(II) Pronouns.

mūtū -k - sē thēgū: Someone else did it.

tu kōh hāro? thou who art!

mās tāt jēkōh dēm: I thee - to something will give.

(III) Adjectives.

āpū -k bārē thē: a little load light  
make: lighten the load a little



äpü-k chüt bēt yáit: a-little slow  
having - become walk: walk a little slowly  
(10) Verbs

mās tōmū tūfík hānū-k tūt thēm: I own ability  
is (or what may be) three-to will-do: I will do  
whatever I can for you

māi mālis raitzi-k dě: my father ch, (agent  
case) said give: give me the thing (that my  
father said).

P. 84. Agent-I is formed by adding-k to  
the infinitive. This may be the suffix

Indi  
LX  
new  
sīdōčkī, strike sīdōčkīk, striker  
Agent II is the future tense with-k added.  
k is added to the whole tense.

Future	mās hā'rēm	lē's hā'ron
	tūs hā'rē	tshos hā'rēt
	ros hā'rēi, hā'rāi	ris hā'rēm

(I am a taker away etc.)

Agent II. mā's hā'raṅṅaḥ hāsū bēs hā'sonēk hā'ēs  
tū hā'rēyēk hāno tshos hā'renēk hānēt  
sās hā'rēyēk hānū ris hā'rēnēk hānē

Words containing the Low Rising Tone

The phenomenon is extremely puzzling.

<sup>(the tone)</sup> It does not appear to owe its origin to any mere collocation of letters, for the same letters sometimes occur without it. Moreover the

Conjunctive Participle, ~~konāḥ~~ --- always has it.

Again it is not confined to Sanskrit words or the one class or non-Sanskrit or the other.

Words taken over from Urdu sometimes have it;

In *Bayan*. The matter is not so difficult.

Words which in Sanskrit or other languages have an aspirate (other than an aspirated *mud*) before an accented vowel, receive when incorporated into *Punj*, the low-rising



tone; when such an aspirate follows an accented vowel, it has the high-falling tone. A combination of these features results in the compound tone. Now all this is quite different from S. 95. & have with ref. to the following -

Two points may be noticed: -

(i) The only rule of guidance as to the presence of the tone is that it is found in

(a) the conjunctive Parti. of every verb;

(b) every abstract noun ending in *ār* or *ar*

P. 85 (ii) The presence of the tone in one case of a noun or part of a verb does not imply a likelihood of its being found in any other. On the contrary if one part of a noun or verb has the tone other parts are generally without it.

The conj. parti. of every verb has

the tone : rāyēf hairy left  
khe f hairy eater  
āchacīf hairy arrived  
sāif, hairy said

timīf, hairy perked  
gē f hairy gone  
bēif, bai f  
hairy set  
bēif hairy been

P. 89.

## APPENDIX II

### WORDS CONTAINING "PALATAL" LETTERS

The existence of two sets of so-called  
"palatal letters", both fricative and stops, where  
most languages have only one is a marked  
feature of Sīnā. Many languages possess the  
fricatives ʃh and ʒh; and in the stops c and j.  
Sīnā has two varieties of each sound, one  
pronounced much further back in the mouth than  
the other. ʃh, c, ʒh, j are pronounced nearer  
the front teeth than the corresponding Eng.  
sounds, hence ʃh has a marked hiss. The  
sounds represented by s, c, z, j (cerebral) are



pronounced considerably further back than the corresponding Sinā ~~forward~~ forward letters.....

Many of (such)... words are derived from Skt. It is interesting and profitable to compare them with their Skt- originals. (According to H. C. Woolner & R. P. Dearhurn) ... write that in general the cerebral letters correspond to an original s, ts, dr, sr, bhr, but in some cases this rule has been departed from.

P. 90. It is a feature of the language that some of these letters are often interchanged: e.g. s and ch (but seldom simple) are sometimes used for each other. Still more frequent is the interchange of z and cerebral j, and of zh and j; indeed a j, whether cerebral or not, is very common after a vowel. It generally becomes a fricative.

If the previous word ends in a vowel, an initial *j* is apt to be changed into *zh*, and cerebral *j* into *z*. A cerebral never interchanges with a forward letter, thus *c* does not interchange with *sh*, *jh* does not occur, as the language does not contain aspirated sonants.

P. 95.

### Appendix III

#### THE CEREBRALS T D R N

Great interest attaches to the cerebral letters in *Siñā*. Cerebral *l* does not occur in ~~ordinary~~ ordinary *Siñā*, but there is an instance of it in the dative suffix in the *Prāñ* dialect.

An important question arises as to the origin of these cerebrals: do they occur exclusively in words derived from



But are they found also in non Sanskrit words? It will be seen a large number of them are not Sanskrit. We may <sup>P. 206</sup> safely conclude that cerebral letters are an integral part of the language.

P. 209.

## KOHISTĀNĪ AND GŪRĒSĪ

### Introduction and Syntax.

#### Pronunciation.

Several points are worthy of attention.

Cerebral Letters: - c, ch, sh, zh, j are found both cerebralised and uncerebralised: the cerebral forms are represented by c, ch, s, z and cerebral j. In Kohistan zh and j are often interchanged, especially after a vowel, as are z and cerebral j: there is a tendency to prefer the fricatives zh and z after a vowel. The sounds are made with the point of the hollowed tongue against the back of the hard palate.

En koh. lāc, goats, cēi thra (cf. cēi, women), zā, brother, g jāmočh, brother-in-law, sīsū, old maid, sā sū; dream.  
Gūrēvī = chāi, whip, sōy, blind, zā, brother, cē, thirty, mūchō, before; ichin, bear

The cerebral letters *n, t, d, r* are all common and cerebral.  
occurs in the Prāsī dialect.

Another notable feature is the tendency partially to unvoice a final vowel and to aspirate a final sord consonant. Words are frequently pronounced without this aspiration, and it is always dropped in inflection.

Ex. *k. bāk, bākḥ, cave; sōch-hole, kādāt, kādātḥ, how; fākē, fākēḥ, Sultan*

*G. ātēāt, ātēātḥ, you will bring; hāt, hātḥ, you are; hūḡ, hūḡḥ, why; ānī, ānīḥ, here.*

210 The final *h* in all such words is liable to drop off when the emphasis is slight, and of course disappears with the inflection. Voiced letters are not aspirated in *G*, but are not infrequently aspirated in *g* - though such aspiration is not constant.

Indeterminate vowels - There are indeterminate vowels which vary sometimes in the same word. e.g. between *ē* and *ö*, *ē* and *ö*, *i* and *o*, *o* and *u*. Thus in *G. īch, bear*, the *ī* is between *ī* and *ö*. Such sounds are natural when found in connection with the cerebrals *c, ch, s, z* for these consonants tend to retract the



the front vowels i and e, and to the lower the high i - as is the direction of ö. They seem, however, to be at the close of the language, for we have then 3rd sing. fut. as G. āsōi, or āsēi, he will be: ōi sēi, he will come: k, kāñōi, kāñēi quare: asilo, asilu, he was. We notice too that the fut. 3rd sing. seems to end indifferently in gm, ām, ēa, īm and ēm.

Accents: The strong accents of the language should be noted. There is no one rule which will decide on which syllable the accent should fall. The preference is to have it as near as possible to the end of the word. Infinit. accent the ō of the termination -ōru.

G. dumōgū, second: cī'de, day after tomorrow, pañizhōñu, he visible: pañizhōtos, I was visible: kāñōs, I ascended.

k. camāt, host: hāgūro, heavy, ājīñu, high, upper.

The short vowel e at the end of many words may be taken as a very short vowel after insuring the lengthening of the vowel in the previous syllable. They occurring in many G. infinit. is often very faint, so pañizhōñu and pañizhōñu do not greatly differ.

Epothesis: There is not much epepothesis in the language, but a final i frequently affects as a in the previous syllable. Thus in k hāhā, is, becomes in the fem. hāhi, where the ai is pronounced like a in Eng. "mai." / A long ā changes from a to the a in French words like "pape", "care" e.g. k. machari, bee, has an a of this nature. Sometimes a short i is introduced after the a, as māchāiri. Similar changes may be (P.211) found in the G. dialect and some which can hardly be called epenthetical. We have cāikēā, cāikēāth, imperat. and fut. 2nd plur. of cākyōm, see, where we should have expected cākēā, cākēāth; c.f. also kātāri, female mule, plur. kātāiri.

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### NOONS

Case - In G. the gent. <sup>(Gāvēsī)</sup> suffix is sing. masc. - ō, sing. fem. - ē; plur. - ē for both masc. & fem. It changes according to the number and gender of the word qualified, but (unlike Urdu and Kashmiri) it never changes according to whether the qualified noun is ~~XX~~ nomin. or oblique.

The dat. suffix is -ta or -tē which is added also to adverbs. The accus. is often the same as nomin., if it has a suffix it is that of the dat. The so-called oblique is made with the suffix -tā.



The.... instrumental or agent... has two distinct forms, one ending in -ē for use in the past tenses of trans. verbs, and the other in ~~ē~~ -sū used with all other parts of trans. verbs. The former seems to be Aryan. ~~for the~~ C.f. Bhāḍ rāwāhi - ē for the plur. agent, Bhāḍ ēāti agent sing. - ē and -āi, lāḍi grī agent sing. & plur. - ē. The latter reminds us of the Tibetan agent which ends in -s... The double form suggests the presence of influences from two different families of languages. In the plur. the agent becomes -ēzhi. In the sing. fem. it generally ends in -ō, as sāsō, by a sister, sāsō, by her. The first person pron. in the plur. has -su for both agents.

The prepos. āzhā', upon, appears to require that its object should add zhi before āzhā. Thus we have sāsazhi āzhā, on the head: gōzizhi āzhā, on the horse: āhpizhi āzhā, on the horse. While for upon me, thee, him, us, you, them, we find mō, tātū, sāsī, bē, tsō, sāō followed by -zhi āzhā'.

(Kohistanī)

In K. the gen. sing. suffix is generally -ē; plur. -o. Neither of these is subject to change, no matter what the gender, number or case of the following noun may be.

The dat. suffix is in which may become gē in the plur. but

in ordinary conversation no change is made. As is then directed it may be added to adverbs and prepos. with the general idea of direction to in time or space.

The prepos. "from" is jo, ja or zho, the plur. form being in practice the same, though sometimes said by the people to be jo or jē.

The two agent suffixes are -oi, -ei or -i for the sing. of the first, with jē or -jā preceded by a short vowel for its plur., the second being -su or -s for both sing. & plur. In k, however, the two forms are not kept so rigidly distinct as in g, & in the case of nouns the second form is frequently employed for the form with poss. This is rare, the forms being as a rule distinguished from one another.

The accus. is generally the same as the nomin.

The prepos. ājā, upon, is added directly to the word without the addition of zhi, thus gōzā ājā, upon the house: <sup>upon me.</sup> #sīgā, ājā, upon the head, ~~āpā~~ āpī ājā, upon the horse, mā ājē, In both dialects nouns make little difference between the sing. & plur., except in the genit. <sup>is</sup> the ending for the first agent. Even in the case of the agent the final jē ājā is so faintly pronounced in k. that often it is hardly audible. There is a tendency in actual speech to assimilate all short vowels.



Pronouns. The first person has three roots, m- is the sing. and b- is the plur. The root h- is found in the sing. in hāh. bōh, while m and as- are common in the Angas languages of North India. Interrogative pronouns are used also as definite pronouns, thus words meaning "who?", "what?" are used for "anyone" and "anything".

Adjectives ending in m for the masculine sing. lak- is the masculine plur. and -i is the feminine plur.

They do not change for case unless used as nouns.

Adjs. ending in i or consonant are indeclinable except where <sup>verbs</sup> used.

Enumeration is by scores, and the numbers are very simple and regular. For radicals mūgū (4), or mōgū (5) is added.

## VERBS

The conjugation of verbs... resembles that of the Eng. verb in the fact that it is generally sufficient to know one or two parts in order to be able to conjugate the whole. The most noteworthy points are the existence of an <sup>P. 213</sup> organic passive, the use of two agent forms, although only one is found in G. S. S., and the fact that the use of two agent forms, although only one is found in G. S. S. is in all past tenses, whether trans. or intrans., the verb changes according





The fut. is in common use as a pres. subj. This corresponds to the Kash., but S. has greater flexibility than Kash.

In S. the pres. ind., imperf. & pres. part. are as a rule a combination of two tenses more or less rapidly altered, being respectively fut. with pres. of verb subst., fut with <sup>214</sup> part of verb subst., & part with pres. of verb subst. In K. these have been welded ~~together~~ into single tenses, though their origin is obvious. Thus we have āṭimās, I am bringing, from āṭim hūs or hāsās: āt āsā, I have brought, from āṭās hūs or hāsās. The imperf. is derived from the pres. ind.; e.g. āṭimāsā, I was bringing.

A fut. indicating doubt is expressed as follows: - the confirmative fut. by the fut. with bīlās, the simple "will be" by the pres. of the verb subst. with bīlās, & the fut. part. by the part with bōi: hārei bīlū, he will doubtless be taking it away, hānū bīlū, it will doubtless be so.

The past. of trans. verb. ends in G: -āṣ, -ā, -au, -ēs, -ē, -ē. Instead of the first three we have in verbs of the second class -yās, -iās, or -ās, -yā, -iā or -ēā, -yā, -iā or -ēā.

K. -āṣ, -ā, -au or -ā: -ēs, -ē, -ē.

Verbs of the 2nd class have for the first three: -yās, -iās or -ās, -yā, -iā, -ēā.

you or yāu, iou or iāu, ēou or ēāu. Fem. -es, ege, egi, -es, -eth, -egen  
which the ~~gā~~ gārēi & Gil. parts are combined.

The intrans. past normally ends as follows, the dialects being  
practically the same. G. -īlo -īlo or -īlū, īlīs -īlēth -īlē

Fem. -ilyēs -ilyē -īli, ilyēs -ilyeth ilyē

K. -īlos -īlo -īlo -īlēs -īlēth -īlē.

Fem. -īlēs -īlē -īlē -īlēs -īlēth -īlē.

The pluperfect in both dialects is past with past & the  
verb subst. as ātās āsīlos, I had brought.

A number of intrans. verbs instead of -īl in the penultimate  
syllable have some other syllable, thus: -G. ōny, come, atos:  
lshyōny, conceal oneself, tītās: dāzhōny, burn, dādos. These  
words are almost identical with K. Others are K. Pōny, cry,  
rūlos: mūnyōny, die, mūōs, wāzōny, descend, wāōs, nīshōny, belot;  
notās.

Some verbs & with trans. meanings have past tense of intrans.  
form; as G. some of them take the subject in the agent case.  
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G. bīshyōny, fear, bīzhīlos: mēi bīzhīlos, I feared.

sīhōny, learn, sīhīlos: mēi sīhīlos, I learned

pānīshyōny, hear, understand: mēi pānīshōs, I understood; heard.  
mōzhīshōny, mōzhīzhīlos, K. has both a trans. & an intrans. sense with mōzhīshōny.



yāchōm, walk or cause to walk, has yātos, walked, <sup>with</sup> subj. in nom. case, and yāzās, caused to walk, with agent subj. There is also a regular causal yāzchayōm.

k. shīcōm, learn, shīcīlōs.

yāzōm, walk, yātosiyāzōm, cause to walk, yāzōyāt.

To be brushed is mīcōm, mītos, otherwise the above verbs are practically as for ṣ. pāyōm, read, past pāyās or pāyilōs. Verbs ending in r(y)ōm are a little irregular.

Those ending in air(y)ōm, āyōm or ar(y)ōm usually have -air in the future and go back to -ar, ā or -ar in the past. They are mostly causals.

g. dī mairyōm, kill, dī mārēm, dī mārēās: dī fōdē, conj. partic. of dōm, give, here means "strike".

pāñz-airyōm, explain - ādēm - airēās.

h. the same thing occurs, but the verbs are hardly regular: būch-āyōm, awaken, yārām, ārēās

bud-yārōm, awakes

-yārām, ārēās

pāñj-airyōm, explain

-ārēm, airēās.

dī būrōm, kill. dī mārēm dī mārās, also without dī, nārōm, kill, mārēm, mārās (cerebral?)

the <sup>two</sup> <sup>points</sup> <sup>of</sup> <sup>contact</sup> <sup>between</sup> <sup>cones</sup>?

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## PASSIVE

The passive is formed by adding -ij or -izh to the root of the verb. This is much commoner in the dialect than in the G. cākijōnu, look: cākijōnu, or cākizh yōnu, be looked at. k. sānōnu, build, make, sānijōnu, be made. mārōnu, kill. mārijōnu, be killed.

P. 246. The passive is conjugated like an intrans. verb. and has its past in -ilos, as sānijilo, it was made.

There is also a stative passive participle ending, in both dialects, in -ilū, which is declined like adj. in -u: sānilū, made: phūtēlū, broken. This corresponds to the Hindi passive partic. lūā, as lānāyā hūā, is broken, to lūā. An organic passive partic. is found in many Angkor hill dialects as in the north-eastern Panjabi kāddhēā dē, ejected.

## THE CAUSAL VERB

The normal causal form ends in -yōnu. In the simplest cases this is added with an intervening izh (the likh of Hindi) to the root of the verb which is to be rendered causative.

G. cākijōnu, look at.

cākōyōnu, cause to be looked at or expected



ks! (35) 22

K. cākōm

cākōm and cākāyōm.

G. pāshayōm, see

pāshāyōm, cause to see

k. pāshōm

pāshyōm and pāshāyōm

Frequently the root of the causal is changed

G. khāzhayōm, ascend

khāyōm, cause to ascend

k. ēkhāzōm

ēkhāzōm

G. vāzhōm, ascend

vāyōm, cause to descend

k. vāzōm

vāzōm

G & K dāzhōm, burn

dāyōm, burn (tr.)

### Agent Participle

The agent particip. corresponding to Hindi *kratā* ends in -k, but the formation is not always regular.

The most usual method of forming it is to add *ik* to the root for verbs of 1st-class and -*ga* (unaccented) for those of the second.

P. 217. G & K cāhēk, looker; thēk, doer, ātēk, bringer.

G. khāzēk, descender; yāzēk, walker.

### Conjunctive Participle

The conj. partic. corresponding to the Hindi *kratā* - *kratā* or -*ke* is formed by adding -*ē* to the root for verbs of the first class and -*ga* for the second. There are slight irregularities

galk cāhē', having looked; thē, having done; s'tē  
having become; kūtē', having beaten.  
k'hāsi', having ascended; yārī', having walked.

### Compound Verbs

Verbs compounded with nouns and ~~ad~~ adjs. As in Hindi  
& Urdu, & to a greater extent than in Sans., verbs are  
joined to nouns and adjs. to express a single idea.

The commonest verbs used in this way are thiyōn, do  
or make (k'hiōn); dyōn, give (ch dōn); bōn, become.

G. phātharai thiyōn, to crush, to make, to crush.

āzī vā' yōn, (k'āzī vā' lōn), to bring down (reference  
to God), to rain.

K. lāmāh dōn, sun chigivāroni, sheer descend,  
to snare G (chivāz dōn).

Verbs compounded with other verbs—verbs are compounded  
in this way to express such ideas as ought, ability, knowing,  
how to.

Ought—In G. this is expressed by bozhi with the infinitive  
bozhi, from bozhōn, to go, corresponds exactly to the



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Kashmiri gā tshī, from gā tū hū, <sup>to</sup> go: Bozhi dyō ny  
one ought to give, it is necessary or right to give,

Kash. gātshī dyō: c. / Hindi. Dēhā chā hīye

Ability: bōny, be able, with the inf. g. tū yā chōny nai  
bē, from am not able to walk. k. mō yā chōny bōm, I can walk.  
Sometimes phōlōd mō yāzā bōm,

know how to - da stōny (gāk) & lestōny (k)

g. mōnsī cāk thūny dastēm, mōsī cāk thūny nai dastēm  
I know how to dig, I do not know how to dig.

k. lūfōn dāny mō dastē, phā dast - not know how to knit.

### Pronominal Clauses Suffixes

X Pronominal suffixes which are so fully developed in  
Kash. & ... are comparatively rare in Sinā. Not  
noticed at all in k. Is g. noticed for the 2nd sing. and 2nd  
and 3rd plur. always to express an object, direct or indirect.  
hū, is: hūi, is to thee; kash. chūy, from chut, is.

chūhūon, is to you:

kash chūva

hūkh, is to them:

" chūkh

chūkh

küt.yōnu, to beat : kütēm, I shall beat  
 küt.yāmēz, I shall beat thee : c.f. lesh.mārāy, I shall beat for thee  
 küt.ēmou, I shall beat you, lesh.mārāvā, I shall beat you  
 küt.ēmēh, I shall beat them, mā.rāh, I shall beat them  
 I lesh.mārāy the suffix is definite, I shall beat - there is  
 mā.rāh.

### Interrogative Particle

When an interrogative sentence does not contain one of  
 the ordinary interro. words such as how, when, why, where etc. a  
 special particle is often inserted - ~~the~~ - dā or lā or ē. <sup>(from the Sanskrit)</sup> These  
 particles are sometimes used with the imper. & thus have the effect  
 of softening the abruptness of an order.

G. mīstū boi hō dā. mīstū hō ē, eat thou well.  
 āshpi ātē dā (lā), bring the horses, the force of dā or lā is that of  
 Imp. "will you", bring the horses, will you  
 māsū tāmālū pīm dā (ē), may I drink tobacco (i.e. smoke)

These particles may not be used along with an  
 relm. pronoun, adj. or adverb.



## भारतीय आर्यशास्त्रों का इतिहास: जगदीश प्रसाद बौधिक

१०.१२.१६: अथर्ववेदिक आर्य भाषा की धुड़ता या लज्जा आदि  
बल रहे थे। अथर्ववेदिक ... वेदों के वद, दार, वा-वार,  
तथा जरा वार। इत्यादि इनके उल्लेख प्रमाण हैं। लज्जा  
ही "शतवध" ब्राह्मण में भाषा के अथर्व उच्चारण वाले  
वाक्यों के अथर्व बहा गया है और इनके भाग जमे वा  
उल्लेख भी मिलता है। अथर्व -

इन्द्रः ते अथर्व अन्तवचने, हे अन्तवे, हे अन्तव! इन्द्रो  
वदन्तः परावचनः तस्मान्न ब्राह्मण मन्त्रेन्द्रो अथर्वो हि  
हेतावान्। (हे अथर्व, हे अन्तव! हे अन्तव! हेता वचने हुए  
हए गये।) एतन्नि ब्राह्मण मन्त्रेन्द्रो न वे। अथर्व  
उच्चारण न वे। इन्द्रो वचो अथर्वो हेतावान्।

एत प्रकाश हम कह सकते हैं कि भारत के वे  
आर्य ब्राह्मण जो भाषा के धुड़ ह्रास वाले में अन्तव  
थे, वे भारत छोड़कर ईरान चले गए और वहाँ पर  
उन्हीं सिन्धी धर्म, अथर्वधर्म की स्थापना की।  
जो अथर्व उच्चारण धर्मिक नेता और वृत्तांत  
उन धर्म के चलते नेता को ईरान के भारत में

य.  
आर्यों का आगम (जैसा कि कुछ विद्वान मानते हैं) इरानिए  
युद्धिसंगत गरी लगता कि वह युग माया की थुडता का  
दूध ध्यान देने वाला युग था तथा वे ही अहि-स्तापी  
हो सकते थे जो माया की धनी की दृष्टि से अत्यन्त  
थुड होते थे। .... इरानिए आर्यों का वह वर्ग जो  
माया के अधुड उद्धार ने बहुत बहुत जन्म  
का लक्ष्य न था निर्बलता न अनुभव का  
रहा था, यह धैर्य ईरान की ओर चला गया  
अथवा अहि-स्तापी वर्ग ने ईरान की अहि-स्तापी  
दृष्टि, इन आर्यों ने जिन शब्दों को अधुड शब्दों  
के उदाहरण बिना प्रस्तुत किया है वे ही  
शब्द या तो वे कें वे या कुछ परिवर्तन के  
लाभ उद्धार माया तथा गरी, अहि-स्तापी  
उत्पन्न होते हैं। .... माया की थुडता की अधुडता के  
बुद्धि: दो प्रतीक इरान (मात-ईरानी) चलावा की  
लक्ष्य के कारण थे। इस विवेक यह तो किन्हीं  
ही गया कि ईरान ईरान और अहि-स्तापी का बत



[illegible][illegible]

का प्रकाश का लुप्त होना। अतः लक्ष्मि-पुत्र का  
द्वल उद्गम (अल गही ले सकता

[उह नाका का लक्षण]

द्वारा: यद्यपि मङ्गल में कुछ ऐसी नदियाँ (अर्थात् का-गङ्गा-लेह) हैं जिनका उद्गम यहाँ से  
मात (वर्तमान) में था ही नहीं भी यदि  
था भी तो- वह वि-द्वानों के मार्ग के लीन  
होगया। यथा-कुमा, एत आदि। यन्तु.....  
इन दोनों नदियों की स्थिति-काकुल में बँधी  
ना सकती है, जो-पञ्जाब की ओर बहती हैं तथा  
यह भी सिद्ध हो गया है कि लक्ष्मि-पुत्र के उद्ग-  
मस्थ वर्तमान पञ्जाब ही नहीं-काकुल, केशवा-  
ले लेखा हिमालय-पर्वत की तराई में  
बहते-कुछ तथा शशी भी लक्ष्मि-पुत्र के।  
मङ्गल में एक प्रकाश का लक्षण मिलता है। यथा-  
'पञ्चा-गा-धारी वासिकाकिता' यहाँ पञ्चा-गा-  
की चोटी की ओर से बहती उद्गम के,



श्रीगौरि आर्यों के मान-पावरे के ज्ञान का लूचक है।  
 आ: बुद्ध विहारों का बुद्ध-मान आदि-गदियों की स्थिति  
 हरिणों में बनी। गेजना उक्ति नहीं। यदि इस नामों  
 वाली गदियों वहाँ का वर्तमान भी है तो रहते  
 यह अभी नहीं निकलता कि श्रीगौरि आर्य-मन-मन  
 वहाँ है लेखा आपका बलि यों वहाँ बलि कि  
 मान है हरिणों को जनेवाला आर्य का अक्षु  
 इनके क वर्ग अपने साथ यहाँ की माया के  
 गया है। श्रीगौरि आर्य के वहाँ की गदियों का  
 बादवाप हरेवा इली भावी में जने-वहाँ में  
 नामों के आभाषा का का लिया। यह मान-मान-  
 मानों आर्यों का हरिणों की मात्र नहीं बने-को  
 लकी कि श्रीगौरि, हरिण आदि-गदियों के लकी-य  
 में लकी मान है, जबकि श्रीगौरि, लकी-य का  
 लकी उक्ति बली है। यथा- निरुद्ध-य  
 देश को श्रीगौरि उक्ति बली है वह हरिणों  
 का। (श्रीगौरि-वेदिदार-युद्ध-य श्रीगौरि-  
 श्रीगौरि। श्रीगौरि आर्यों का श्रीगौरि १०४६)

— १०२१:

‘बोगाजकूर्छ’ की छुदाई में प्राप्त लेखकों  
जो सिद्धी की पहिचानों का कालशास्त्र में  
लिखे हुए हैं। इनमें से एक लेख में हत्तीराज  
कुवि लालयुग्म तथा मिताजीराज मल्लिराज  
की पुत्र-कन्या के विवाह का उल्लेख है यह  
लेख प्रकाश का हंदि-पत्र है। इनमें अनेक  
विशिष्ट वैदिक देवताओं के नामों का उल्लेख  
मिलता है, जैसे - धुरियक्षा, मरुतप, इन्द्रा,  
मित्रर, उहव, अहो अदि उल्लेख है  
यह तो निरुल्लेख ही है कि ई० पू० १४००-१३००  
वर्ष के पूर्व मौर्यों के एवं अर्थशास्त्री की उपस्थिति  
वहाँ पर, बाला लालयुग्म यह है कि वे  
मातृ से गये उपस्थित वहाँ से मातृ अर्थ,  
द्वारा: ... वैदिक देवताओं के नाम जो वहाँ का  
प्राप्त हुए हैं और विषय-सम्बन्धों में हिन्दी लिपि में  
लेख वैदिक माकाग्रत पर रचने से  
पूर्व के न लेना चाहते हैं शत होतें हैं।



नं० निम्न, लिखी गितर पंचमी गितर। ई-र।  
 (नमो भगवते वासुदेवाय) रों की प्रकृति,  
 जो नाना रूप धारण करने वाले हैं। 'क' के  
 दक्षिण में है। अङ्क - १ को छोड़कर चला:

(स) महिंद्रा नगर की रेलवे स्टेशन

मैं 1967-68 में दिल्ली में रहने के दौरान ही 'कला' के  
 दृष्टिकोण से हूँ। 1967-68 में कला का नाम:

यह प्रदत्त वाली है लेकर वह काम बजायी  
गे। 'पुरिग्रह' - मालीय 'श' दली उपर

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कृ० २३. आ० मा० की उदगी विद्यना है। अर्ध करिय।

की प्रत्येक भाषाओं में ही वे एकाग्र थे और  
'न' मिलता है अथवा 'के' मिलता है।

आतः यत् नैवे माता ता सन्तानं च विनाशाय  
आयं लक्षिका कर्तुं है अये अं ओ ते ही 'शुद्धि'।  
के स्थान पर 'सूर्य', 'इन्द्र' के स्थान पर 'इन्द्र' तथा  
मित्र के स्थान पर 'मित्र' का प्रयोग करने का।

आयें लक्ष्मी माई है आये ओ ओ हो शुद्धि

३. एका व 'बुद्ध', 'हिन्दू' ३ एका व 'इ-३' तथा

मित्रों के साथ मिलकर मित्रों के प्रयोग को जानें।

Dr. ~~a~~ B. K. Ghose

"In spite of all the evidence to the contrary  
India was the origin home of the Aryans, for  
there is no definite proof of the existence of an Aryan  
race or language outside India, previous to the age  
of the Mohen-jo-daro culture."

It is was the origin home of the Aryans, for

there is no definite proof of the existence of an African race or language outside India, previous to the age

of the Nohon-So-daro culture.

भारतीय आर्थिक परिवर्तन जो मध्य-आर्थिक-परिवर्तनों के  
 विना संभव नहीं होता है, उनमें सबसे महत्वपूर्ण  
 मूल्य-व्यवस्थाएँ हैं। ये व्यवस्थाएँ या तो १९०० के आसपास  
 के प्राक्-कालीन हैं वा जर्मनिक परिवर्तनों के आसपास  
 के हैं। <sup>जर्मनिक परिवर्तनों के आसपास</sup> ~~जर्मनिक परिवर्तनों के आसपास~~ <sup>जर्मनिक परिवर्तनों के आसपास</sup> ~~जर्मनिक परिवर्तनों के आसपास~~  
 जर्मनिक परिवर्तन भारतीय शासन के मूल्य-व्यवस्थाओं  
 के विकास के बाद आया हुआ है, जिसने जातीय  
 शक्ति-हस्तक्षेप का अन्त प्रशस्त स्थापित किया।  
 और भी लोग हस्तक्षेप तथा वारिधियों के हस्तक्षेप  
 के बाद जर्मन हस्तक्षेप का अभ्युदय हुआ  
 प्रमाण है। ... आर्थिक-परिवर्तनों में मूल्य-व्यवस्थाओं  
 विदेशीय तत्त्वों को बहुत संगत है कि भारत में  
 आर्थिक प्रगति की तथा अर्थों की माध्यम मूल्य-व्यवस्था  
 व्यवस्था-प्रधान होने के कारण इस माध्यम को  
 बल मिल रहा है। अनेक स्थानों पर  
 'ह' के स्थान पर 'ल' का प्रयोग भी  
 आधुनिक भारतीय कबीलों वाली प्रगति बल



जा सकता है।

६०२६ दानदह/हं : कुमोति अवेला/आं.कां के रे २०००००  
आदत की दर्जा है

६०३० दानदह 'घ', 'ध', 'न' अवेला में ग, ग, न, न, में  
परिवर्ति हो जाते हैं। आदतों में भी इस तरह का  
इन्वर्शन के महावागम के अन्ध अन्धवागम  
के समान होते हैं -

दानदह/हं

आं

रूति:

बूत (निं आं)

दानदह/हं 'श' के अन्ध 'ल' और 'श, ल' के  
अन्ध न 'ह' अवेला/आं.कां की मल्लवर्ण  
विशेषताएं हैं। यानी और अन्ध आदतों की अन्ध  
लक्ष्य वृद्धि विशेषताओं वाली गयी गयी है -

दानदह/हं

अवेला आं.कां

आदत

धरद

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शान

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बादा यः

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१।५:

570)

१५५:

କେବଳ ।

६०१। इसे आतिरिह आरं में पाया जाने वाला  
 'ज' वंशी में अभी तक सुरक्षित है। शंशी  
 में संस्कृत 'ध' के स्थान पर 'द' और मागधी  
 में 'व' उपलब्ध होते हैं। यदि भारत की  
 सम्पूर्ण अर्ध-वर्षा की अवस्था का  
 विश्लेषण कर उसके अन्तर्गत वे भाषा  
 कुलनात्मक अध्ययन किया जाये तो ज्ञात होगा  
 कि कुछ चीन-सी विषय में हुए दन्त्यत्मक  
 परिवर्तनों के आतिरिह आरं-त की शक्ति  
 म. भा. आ. वाली अनुगण होती है।

प्र. ४४: ज्ञान अथवा ज्ञान विद्या ने वैदिक चतुर्था वी  
तमि प्रवृत्तियों को और कैसे विभाजित -



1. धातु से पूर्व 'अ' के आगम का प्रयोग।

2. धातु का द्वित्व

3. धातु एवं लिट् प्रत्यय ने मध्य विक्रिषण का <sup>लक्षित</sup> प्रयोग।  
प्राणिनि ने वैदिक प्रक्रियाने क्रिया के काल एवं भावों के  
दर प्रयोगों को वर्णित किया है; यथा -

अट् (Present); लिट् (Perfect Past); लुट् (Periphrastic  
Future); लृट् (Simple Future); लेट् (Subjunctive); लोट् (Imper-  
ative); लङ् (Imperfect Past); लिङ् (Potential); लुङ्  
(~~Active~~ Aorist); लृङ् (Conditional).

द० ४६ धा० ५६ भा० भा० ५६ मृ० ५६ इति आदि संज्ञिकाओं, ब्रह्मण्य ग्रन्थों  
एवं उपनिषदों में वर्तमान हैं। अर्थ जब लघुलिङ्ग प्रदेश में  
ये सब ये ५० मृ० ५६ का निर्माण का है यं की बहुत  
हम है कि बाल्यकाल में भी ये लोग हरी भावा का  
प्रयोग करते थे। दान्दल में धन्दों की अनन्ततया ही  
हल मनुमान का प्रमाण दे लवरी है।

द० ४६. उहाँ लो की ५६ ब्रह्मण्य मृ० ५६ ने भावा के मनुमान  
मृ० ५६ लो भावा का प्रयोग किया है, उहाँ भावा के मनुमान से लवरी

ली उद्धार करने वाली के लिए किया गया निर्देश  
 की धारा-144A के अन्तर्गत होता है। मन्त्रालय  
 द्वारा उद्धार करने वाली में उद्धार जनों का नाम  
 विषय सूची में लिया गया है। उद्धार प्रक्रिया में  
 मन्त्रालय की जानकारी से की जा सकती है, मन्त्रालय  
 के लिए लोग उद्धार जनों के चयन की जाते हैं, जेम्स  
 वहाँ से जाते हैं। उद्धार करने की उद्धार करने  
 (आन्तरिक आर्थिक मन्त्रालय (हिन्दी), दृष्टिकोण उद्धार)

[— मन्त्रालय उद्धार प्रक्रिया का चयन उद्धार; उद्धार उद्धार  
 चयन चयन विधि; चयन चयन आन्तरिक मन्त्रालय का  
 प्रमुख मन्त्रालय। (मन्त्रालय की धारा 6/1)]

(इसके अन्तर्गत है कि उद्धार प्रक्रिया में उद्धार  
 मन्त्रालय की धारा उद्धार की धारा आन्तरिक मन्त्रालय  
 उद्धार उद्धार चयन को उद्धार के अन्तर्गत चयन  
 में उद्धार चयन। उद्धार मन्त्रालय का उद्धार चयन चयन  
 उद्धार चयन चयन। उद्धार चयन चयन चयन चयन  
 उद्धार चयन चयन चयन चयन चयन चयन चयन



मन ले वन हंसी थीं जिन्हें ब्रह्मा स्वर्गियों ने  
सूर्यतः विहित वर दिए थे - परन्तु उन लोगों की  
बाती जो अशुभ उद्योग करने के अर्थात् दूसरी पुराण  
की बाती, दूसरी मन्त्रों की बाती को  
बदलाने की थीं मन्त्रों को बदलने से बहुत  
बड़ा पाप करने का (च. ४८) अर्थात् बलिदान की उपाय  
के उद्देश्य नहीं थी। ब्रह्मा स्वर्गियों में प्रत्यक्ष  
भी उपदेश देकर यह दो बातें बतली देती हैं  
जिनसे किन्तु डॉ. आर्यभट्ट का मत है कि इन  
दोनों के बीच पहली मन्त्र अशुभ ही होगी जो  
न तो बलिदान उद्देश्य की मंती दर्शाती है  
वही होगी जो न पूर्व की प्रथा की तरह बलिदान  
में सम्मिलित थी। अर्थात् स्वर्गियों के बीच  
मन्त्रों का अशुभ करने की नीयत थी। - इन प्रमाणों  
पर यह स्पष्ट है कि ब्रह्मा स्वर्गियों के बलिदान  
निमित्त ही बलिदान का उपाय नहीं सम्मिलित  
था -

पृ. ४८

१. उदीच्या - इसके क्षेत्र में आयुर्विद्वतों के  
उपस्थित होने से अनेक आयुर्विद्वतों  
को यह २-मास लम्बाई के लिए ज्ञात होता  
है।

(२) मध्यदीपिका - इसी क्षेत्र में अनेक आयुर्विद्वतों  
को ज्ञात है।

(३) प्राच्य - प्राच्य क्षेत्र में अनेक आयुर्विद्वतों  
को ज्ञात है। इसके क्षेत्र में  
अनेक आयुर्विद्वतों को ज्ञात है -

(४) दक्षिण की क्षेत्रों में - (क) प्राच्य,  
(ख) मध्यदीपिका, (ग) उदीच्या - इन तीनों क्षेत्रों में  
अनेक आयुर्विद्वतों को ज्ञात है।

(२) मध्यदीपिका - इस क्षेत्र में अनेक आयुर्विद्वतों  
को ज्ञात है।

(३) प्राच्य क्षेत्रों में - इस क्षेत्र में अनेक आयुर्विद्वतों  
को ज्ञात है। इसके क्षेत्र में अनेक आयुर्विद्वतों को ज्ञात है।



प्रान्ति अध्यायों में नदनाथवा (चतुर्भुज) के इतर चरित्रों  
का निर्देश ~~दिया है~~ दिया है। जो व्याख्या अध्याय की  
विष्ठा व प्रवृत्ति जलते हुए रहेंगे लिखें—  
तेसुता से लगे से लगे ही कुर्वन: दत्तवाच:। तत्तत्  
ब्रह्मणा न मले निधौ नदनाथकितौ मले-धोरवा एव  
यददभ्युदयः

वे अक्षर - हे अक्षर! हे अक्षर! कलें इतिहास।  
 इस: आकाश जोस अक्षर आकाश में अक्षर आकाश में  
 वेन न को। इस: अक्षर जोस अक्षर में अक्षर अक्षर  
 आकाश 'र' के अक्षर अक्षर 'न' का अक्षर अक्षर,   
 अक्षर (अक्षर) अक्षर आकाश का अक्षर अक्षर  
 अक्षर अक्षर अक्षर 'अक्षर' भी अक्षर है। अक्षर  
 अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर  
 'र' का अक्षर अक्षर अक्षर। अक्षर अक्षर अक्षर  
 अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर  
 अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर  
 अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर  
 अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर अक्षर

मगधी प्राकृत में 'र' के स्थान पर 'ल' का प्रयोग  
 होता है यथा दाना > नाना, शीर > लेल ---  
 [ २० ~~सुख~~ चर द व द्यु ]

उक्त मरि-मगधी के प्रचार का लक्ष्य निम्नानुसार  
 इस नामक द्वा. भा. में लेने के लिये प्रयत्न  
 किया गया है कि जिससे प्रयोग  
 प्रचलित हो सके; यथा- 'ल.न' के  
 स्थान पर 'लेल' का प्रयोग किया है यथा-  
 'ले > ल' > विकल मरि > मरि नि > नि विकल  
 - मरि > मरि - मरि के द्वा. भा. में, यथा मरि-  
 द्वा. भा. में।

पं० प्रो० रामचन्द्रजी का मत है कि प्राकृत  
 में मरि प्रचलित द्वा. भा. में लक्ष्य निम्नानुसार  
 प्राकृत का प्रयोग द्वा. भा. में मरि के स्थान पर  
 है यथा - 'ल.न' > 'लेल' > 'लेल' > 'लेल' > 'लेल'  
 > 'लेल' > 'लेल' > 'लेल' > 'लेल' > 'लेल'  
 द्वा. भा. में प्रयोग प्रचलित है - [ २० द व द्यु ]  
 [ २० ~~सुख~~ चर द व द्यु ]



४०१० ब्रह्मण्ड सविभागात् शुद्धता के लक्ष्मी होते हुए भी हि.  
प्रति-दिन दान-दान में प्रवेश का रहे, ग्राम्य को बिक्री के  
शब्दों एवं निषेधों को रोक नहीं पा रहे थे। बहुत संभव  
है कि वेदों की मर्यादा ने (चक्रित उत्तरागत के विभिन्न  
प्रदेशों के निषेधों के लक्ष्मी उन्मुख है कुछ भाषा-रीति में  
उत्पादित हैं।) प्रकृतिक बर्णियों के शब्दों को उपनयन में  
स्वीकृत नहीं करते हैं। परिकल्पनात्मक दान-दान में  
विकल्पों की मर्यादा होती जा रही थी (४०११) व्याकरण के  
नियम शिथिल होते जा रहे थे। उत्पन्न प्राच्य लोग वैदिक  
कर्तव्य-कार्य के प्रति अपनी अन्याय प्रकट करने लगे थे।  
कलह: दान-दान की स्वीकार नहीं को लक्ष्मी लक्ष्मी।  
जाते-जाते कुछ हैं। उन्हें दोषिणों का दान-दान के लक्ष्मी न  
लक्ष्मी ही इतना प्रकट है। उन लक्ष्मी दान लक्ष्मी हुई भाषा  
की लक्ष्मी लक्ष्मी एवं दान-दान लक्ष्मी लक्ष्मी को लक्ष्मी का  
देने के लिए लक्ष्मी लक्ष्मी उत्तरागत के लक्ष्मी जनों के  
लिए लक्ष्मी, उदात्त बाली को आधा-बाला शालातुरीय  
विद्वान् याज्ञिक ने अपने अतिशुद्ध ग्रन्थ अथर्ववेदकी वा प्रकट  
रिक्त हैं। लगभग ई.पू. १०० में संस्कृत नाम की नवीन  
भाषा आदितीय में आई।

पृ. ६३ :-  
इ. सं.

(विशुद्ध व्याकरणकारों ने) अथर्व शब्द की संश्लिष्टता  
शब्दों के साथ निर्यात हैं 'संश्लिष्टता' कह कर सुदी  
ले ली है। ... कि एव जात यह भी है कि संश्लिष्टता  
दान्त जैसी ही है जैसा दान्त में जो अनेक-व्यक्तार्थ  
जाली भी उन वा ही विषय प्रतिबंध संश्लिष्टता दृष्टिसे  
है। अतः उन अनेक स्वकी शब्दों को दृष्टिगत वाच्य  
के अन्तर्गत एवं दृष्टिगत की लिखि संश्लिष्टता के  
आधार पर लक्ष्य है की जा सकती है।

पृ. ६४ ३० व्याकरणकारों ने लक्षित वाच्यता के अनेक  
ऐसे शब्दों को उद्धृत किया है जिनकी व्युत्पत्ति संश्लिष्ट  
व्याकरण के लिखि नहीं की जा सकती। अनेक वाच्य  
ऐसे शब्दों का उद्भव संश्लिष्टता नहीं दान्त ही है  
है लिखि जाकर अतः लिखि, पृ. ११-१२]

पृ. ६५ वा. व्याकरणकारों ने संश्लिष्टता को वाच्य  
वाच्यता की दृष्टि, योनि अथवा उदाहरण आदि में  
नहीं है। इससे उक्त में यह कहा जा सकता है कि  
संश्लिष्टता का दान्त के अन्तर्गत अन्तर्गत दृष्टि में



वह अंतर कह है कि कविवर्य प्रयोगों में ध्वनियों  
का लं में लाव हो गया। शीघ्र प्रयोगों में ध्वनियों  
में कोई उल्लेखनीय परिवर्तन दृष्टिगत नहीं होता,  
जिससे कि प्रकृत ध्वनों को लं ध्वनों को भी  
तुल्य मानकर ध्वनों को बोध में लाया जा सके। ... आ  
लक्षणों के निर्माण काल के समय लं का प्रसार उल्लेखनीय  
था। वह - नेरत मूल के लक्षणों से विभिन्न हो।  
प्रसिद्ध लक्षणों की ही इत्यादि माला थी, कविवर्य प्रायः  
लक्षण ही प्रिय में लाया महत्त्वपूर्ण प्रमाण था।

उक्त प्रसिद्ध ध्वनियों की ध्वनियों लं  
लं के ध्वनियों माला की ध्वनियों में लं माला  
की ध्वनियों का तुल्य लं नहीं जा सकता है।  
कवि ध्वनियों में लं ही निर्णय कर चुके हैं  
हैं कि लं माला से ध्वनों का तुल्य विचार  
लं में ही नहीं किया जा सकता।  
ध्वनों का तुल्य ध्वनियों माला में ध्वनों  
की ही लं ही ध्वनों में ही विभिन्न लं

का परिणाम है। ये प्राकृत देशों के अनुशा-  
 सित अर्थों में बुद्धिमान से बाली जाने  
 के कारण अनेक थीं। "कुवलयमाल कह" "राज-  
 प्रसीधाम" आदि कवि (२०) विद्यामाल इत्यादि,  
 जिन लिखान्त, जिनका महत्तम आदि में उगाह  
 प्राकृतों का वर्णन उगाह है, जिन देशों काका के  
 नाम से उगाह किया गया है। कुछ कुवलयमाल  
 ग्रंथ में एक उगाह आता है कि श्रीराम ने पति  
 ले कला का अनेक व्यवस्था है आधुनिक पण-  
 बोधि को देता, जिन का लोकादी लोग अनेक-  
 अनेक काका में बालीय का रहे हैं। उगाह  
 श्रीराम ने उगाह देशी-माकाओं के लोको बने  
 को जहाँ पर देता। इसके अनिष्ट का (१०) स्वतः,  
 बाली आदि ~~माकाओं~~ माका-माका जनों को  
 भी देता। बुद्धिमान ही स्वतः जिन उगाह  
 में भी मिली हैं।

उगाह-माकाओं में ... ऐसे अनेक उगाह आते हैं,



जिनमें आठार रंघिये भाषाओं का जूझ आता है। वही  
 किसी एक भाषा को आठ भाषाओं का चेंडिल बनकर  
 गया है, तो वही गणिकाओं के अन्धधु भाषा-विभागे  
 वह बात लम्बे दित दिया गया है। इन भाषा में १८  
 दोष-भाषाओं का वही चत लिख चलता है कि  
 उन लक्ष्यजंघने भाषाओं के लक्ष्य में नहीं। ये बोलियों  
 निम्न ही प्रकार में आ चुके हैं जी।

४०६८ इन प्रकार के चत लक्ष्य हैं कि देशी भाषाएँ द्वा-दश  
 युग ले ली बनव रही थीं जिनमें सर्वप्रथम उद्भव बोलों  
 ने अपनी बोलियों के आधार का लं वा एतद्वय स्थिती  
 निर्धारण का उसे साहित्यिक रंगमंच का प्रतिष्ठित  
 किया। इसके पश्चात् मध्यदेशीय बोलियों के विकसित  
 वाली भाषा ने साहित्यिक रंघाशू का ध्यान की  
 और इसके लक्ष्य ले लक्ष्य प्राप्ति बोलियों के  
 ने मागधी के गान ले साहित्य-लंघा में प्रवेश किया।  
 इन दोनों प्रकार के मध्य जन-साधारण में एक मध्य  
 बोलियों की प्रचलित की जिनमें मध्यदेशीय एवं प्राच्य

के तरह निहित थे, इन वाली के विरहित लाटिफिक  
 (यह वो लैयानोने ने अर्ध मागधी ~~महा~~ माका के नाम  
 से अनिहित किया। २५ युक्त प्रांतों के साथ-साथ  
 प्रांत लैयानोने ने एक अन्य प्रां. मां. व. नाम निभाया  
 है, जिसे महालाक्षी कहा जाता है। - ~~महा~~ माका (वि)  
 इसे हां (ले) प्रांत का दाखवाली विरहित (यह  
 माका कहते हैं। - ~~महा~~ माका

निष्कर्ष: मध्यकाल में प्रां. माकायें; जिन्का-महालाक्षी  
 लाटिफिक मात्र ही उपलब्ध हैं, इससे के अनुसंग सा-  
 (ये) में कुलित थीं - (१) वालि (२) गो (ले) (३)  
 माका, (४) अर्ध मागधी, (५) महालाक्षी, (६) दैयारी तथा (७)  
 अयमोध।

इस सभी माकाओं के सं. की छोटी बहनें को मा-  
 कहा है, क्योंकि इसका विचार भी सं. के समान।  
 हालांकि माका के समूह लगता है। प्रां. व. युक्त के नाम  
 है भी यही बात सिद्ध होती है कि "सं. के दाखवा  
 के माकायें आईं, जिन्हें हम देहाय दूर से उली



के अंग्रेज (यह वह लगे हैं) [मां आठ मं श्री विपुल ५६५]  
उम्मे अंग्रेज (५६५) : इसी तैरि क माया होली -  
आकृति की उत्पत्ति हुई है, अंग्रेजी हो गई है।  
“ नमो नमो ! ” पालि के कुछ लक्षण ऐसे मिलते हैं  
जिनसे हम यह निश्चयपूर्वक कह सकते हैं कि इसका  
विकास अरब कालीन संस्कृत की अवस्था तैदिर संस्कृत  
और तत्कालीन बोधि में है मान्य अधिक उचित है।  
द्वितीय बहुरूप में अन्तरात्मा (मां) का प्रथम प्रत्यक्ष  
और प्रथम बहुरूप में आत्मा के विरल्य में आत्मा  
पाद (यथा ५५) और धात्वदेश (यथा ५६) के  
प्रयोग में मेर का अन्तर, अन्तरात्मा (होली-अहली)  
वा प्रथम अन्तर, अन्तरात्मा उदाहरण है। संस्कृत के रह  
के स्थान पर में पालि ‘रह’ पाया जाता है, जो  
तैदिर-पूर्व माया का अवशेष समझा जाता है।  
[मां मां मां विपुल : ५६५]

एक नि तत्त्वः

स्वर - अ, आ, इ, ई, उ, ऊ, ए, ओ तथा ह्रस्व 'ए, ओ'।

लघुसंज्ञ - 'क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, श, ष, ह' मिलते हैं। इन्हें अक्षरिणि वंदिक् वृद्धनियाँ 'ल, ल्ह' भी मिलती हैं।

प्रवृत्तियाँ - स्वरों में 'अ, आ, इ, ई, उ, ऊ, ए, ओ' पूर्णतः लुप्त हो गए। 'अ, आ' के स्थान पर प्रायः 'अ, ई, इ, उ' मिलते हैं; यथा अण्णह् > इण्, अण्णि > इणि वृत्तह् > नेत्तं अण्णवि गृह्ण > गहं अण्णम > उण्ण इत्यादि 'ल, लृ' के स्थान पर 'ल' हो गया। 'ए' के स्थान पर 'ए' यथा ऐरावण > सरावण, वैमनिक > वेमानिक तथा वैयाकण > वेय्याकण। कहीं-कहीं 'ए' के स्थान पर 'इ' और 'ई' भी उपलब्ध होता है। यथा ऐ-यणं ति-यणं। 'ऊ' के स्थान पर 'ओ' और 'औ' कहीं-कहीं 'उ' मिलते हैं; यथा- उण्णदरिक् > ओण्णदरिक् दौण्णरिक् > दोण्णरिक्, (१) मण्णित्ठकं > मुत्तिकं, मण्णित्ठकं > मुत्तिकं, (२) मण्णित्ठकं > मुत्तिकं, मण्णित्ठकं > मुत्तिकं।



उपयुक्त दृष्टियों के लोच के साथ - साथ कोने-  
 हार '०' और 'ओ' दृष्टियों का उच्चारण वाली  
 में प्रारम्भ हो गया था - यद्यपि वाली लैंगिकता के  
 उच्चारण के लोच नहीं दिया तथा न ही इन प्रका-  
 र के लोच लिखि-लिखि वाली में था -

दृष्टी के लोच के साथ - साथ ऊपर की ओर लोच के लोच  
 हो गए के उपरान्त मिलते हैं।

दा-दा लोच और लोच दृष्टियों वाली में लुप्त हो  
 उचकि लोच में ये लुप्त हो गई हैं। ए (अथवा ए) के  
 प्रारम्भ का 'ल' और 'दे' प्रारम्भ का 'ल' दृष्टियों  
 मिलती हैं; यथा - ~~लोच~~ लोच के लोच, उच्च। दृष्टियों  
 (दृष्टियों) दृष्टियों > दृष्टियों, आ(दृष्टियों) दृष्टियों  
 (दृष्टियों) दृष्टियों - दृष्टियों लोच के प्रारम्भ का 'ल' मिलता है  
 के आध्यात्मिक प्रयुक्त दृष्टियों मिलते हैं।

क लोच दृष्टियों के लोच, यद्यपि लोच में लोच के लोच  
 मिलते हैं। उच्च दृष्टियों में लोच के लोच 'ल'  
 मिलते हैं। उच्च दृष्टियों में लोच में लोच मिलते हैं।

प्रधान अ, २, ३, ४ तथा ५ का रूप: लेख हो गया है  
८ <sup>१५</sup> ३० मा १० गी: हि-वी मन्त्र का उद्गम अ (चित्र: ३.६३)

रूप स्वर:

दृष्टि (१) काक (या) को निष्पन्न करने के लिए चाली माका  
ने हानस अंश ३ संस्कृत स्वरों जैसी विविधता का  
परिमाण का दिया। चाली माका में निम्न लक्षण  
के आधार पर अधिकतम अक्षरान्त उद्भिन्न प्रातिपदिक  
के रूपों हैं। कुछ रूपों में जैसे अक्षरान्त अंश अधिकतम  
में सर्वत्र के रूपों के अक्षर लिख गया, यथा—  
बुद्धमा, बुद्धमा अक्षरान्त के आधार पर। बुद्धमि, बुद्धमि  
द्वारा अक्षरान्त के आधार पर। बुद्धमि, बुद्धमि (चतुर्थी-  
पठनी) देवत्व के आधार पर। इति युवा दक्षिण,  
मिथुन, मिथुन गुरु, आदि १३ युवा लक्षण  
स्वान्त प्रातिपदिकों के रूप कुछ मिथुन  
के होर का लक्षण है सम्बन्ध होने लगे।  
और बुद्धमि का है 'सर्व' का विधान है।



[illegible]

(3) निम्न दो चरणों में प्रथम चरण के लिए वे फंक्शन  
प्रदान करने वाले क्लेस को बिल्ट करते हैं

[illegible]

231) नाकबाल के लहसुआ बालों में उपलब्ध होते हैं,  
यह आमतौर पर उच्चर = कौशिक, दलह बालों  
= दलपति, यक्ष. नाकबालों के अंदर।

[illegible]

वेद- (1) अ वेने वहि: नद नासित कनः  
 (पार्थिव दातवे तनु (क्र० ७. ५६. ६. ७)

(२) त आ गम सिं डो ये वरुनं चिकेन द्वादि  
दा गमे २यी पा द्वा (म० उच्च द्वा)



बाली - (१) बालकन्दरी दं विं मार घोटये बहाते

(चन्द. वि. २, २)

(२) २ लम्बा दुज्जं लंघाते, इमे तमदि वेवति

(चन्द. कुल्लुगो) १८

५०८३-८४: ... करविने -- 'प्राकृत प्रकाश' में चार प्राकृत

भाषाओं का विवेक प्रस्तुत किया है - (१) महाराष्ट्री

(२) वैशाखी (३) मागधी (४) शाल्लेणी। ८४-८५ के तर्जुने

ने उक्त चार प्राकृतों के अतिरिक्त अन्य तीन प्राकृतों

का व्यक्तन भी अपने ग्रन्थ 'हेतु प्रकाशसूत्र' में

में प्रस्तुत किया है। इन प्रकृतों में प्राकृत भाषाओं

का अस्तित्व हमारे सामने उपस्थित होता है; यथा -

(१) महाराष्ट्री (२) शाल्लेणी (३)

वैशाखी (४) शूल्लेणी (५) मागधी (६)

आर्य या अर्धमागधी, (७) अवग्रह

मालाव तिबारी: "हेतु-३ की सूत्रिका

वैशाखी को ही दली ने प्रकृत भाषा कहा है (गलती

से वैशाखी का अर्थ विशाख या प्रकृत समझना)





मयंको

(3) 'ऊँ' हवनि लिखित रूप में तो नहीं मिलता है किन्तु उसके उच्चारण 'रि' की तरह होने लगा था। अचिरवत्ता 'ऊँ' का विवाह 'अ', 'इ', 'उ', 'औ' 'ए' के रूप में उपलब्ध होता है -

अश्ने > रिने, अश्नुः > रिन्नु, एतादृशम् > एतारिणि, तद्दृष्टैः > तारिसे, गृह्यः सरिसे, यादृष्टः > एरिसे, दृष्टम् > दिष्टं, कुष्टः > किसे  
अश्नु > उद्नु, दृष्टम् > पुष्टं

(4) 'न' हवनि का विवाह न में होने लगा था (यह तत्त्व—(1) व्यञ्जनान्त धर्मा का प्रायः लोप हो गया। व्यञ्जनान्त धर्मा के अन्त्य 'हल्' व्यञ्जन का या तो लोप का रहे स्वान्त बना लिया गया या उसके साथ 'अ' का आगम का उसे अजन्त बनाया गया है—

राजन् > राअ, आत्मन् > अत्वा !

दृष्टम् (2) संज्ञा धर्मा के साथ नानिबन्ध विगति—

प्रत्ययों का प्रयोग होने लगा; यथा - 'लोके' के  
 स्थान पर लोकमिह, देवे & देवमिह; यथा  
 गुरोः > गुरुते, गुरुभ्यः > गुरुसुते (६-२१)  
 (३) काक (क) क्रियाओं का लभ्य-प्रत्यय लभ्य के  
 लिए संज्ञा धरुष के लभ्य-कारकत्व एवं गुरु-  
 क्रियाओं का प्रयोग आ-इतक काल में प्रारम्भ  
 हो गया। यही वह प्रयुक्ति है जिसे आगे चलकर  
 शायदिक मूलतः अन्य मूल्यों के लभ्य-प्रत्यय  
 धारणों के रूप में देखा - रामास का दत्तं, रामास  
 के रक्त दत्तं।

५१०९: वैशाखी: वैशाखी रक्त प्रदेश के स्थान  
 में नोली जाली था, छिन्न-मडली अमी-लक  
 बिली छर निर्णय-यत् नहीं पहुँच करी है।  
 प्रत्यय-निर्णय सहित में विचार-प्रदेश  
 के नाम-क से अनेक स्थानों का उद्देश्य प्रत्यय  
 देता है; यथा :-

दाम्य-के लभ्य-वाहलीक, सिंह-नेपाल-गुरु-लला  
 प्रदेश-वेद-म-य-ह-वर्ष-वाहलीक।



एते विश्वचरैः स्तुतदेवैः स्तुतुः कुतो भवेत्॥  
इति ते श्री श्री लोको की वरचिन्ता मन्त्र - श्री  
लो लो है।

हमारे इस विश्व में इस चरित्रों का  
प्रयोग में लाने जगदीश्वरी माता बलवर्धन। प्रिय  
हले श्री - प्रवेश में बाली जगदीश्वरी माता  
का प्रवेश लय मन्त्र है। राजेश्वरी ने 'कल्प-  
मीमांसा' में एक प्रश्न लेकर उद्धृत किया है,  
जिसमें उस समय ब्रह्म प्रवेश में बाली माता  
बाली गयी थी, वह प्रवेश ब्रह्म प्रवेश में  
मन्त्र, रत्न (दक्षिण-पश्चिम वंश) श्री महादेव  
के प्रवेश वैशाखी मन्त्र - गयी रहे गये हैं।  
श्री श्री आचार्य ने वैशाखी के लिए 'मन्त्र' लिखा  
वह (संस्कृत: विश्व के लिए लक्ष्य के कारण प्रयोग  
में किया है। श्री श्री श्री ने विश्व की के लिए  
गये वह प्रवेश किया है। श्री श्री ने लक्ष्य  
का प्रवेश अपने ही अपने मन्त्र - लक्ष्य - रत्न - मन्त्र

दिखे  
 हात में द किताबें। तेन-उने केवल 'बुल्लिका  
 वैशाखी' का ही इस्तेमाल किया है। मार्गद्वय ने गीत  
 में द किताबें। इस प्रकार विभिन्न वैशाखी के  
 मिश्र-मिश्र प्रयोग से इसमें गीत दिये हैं।  
 इसका कारण हमारा यही हो सकता है कि  
 यह भाषा दूसरे भाषा में तो प्रतीती रही होगी,  
 य। इसका प्रभाव हमारा-य। अन्य को जितने  
 य। हमारी। तब से कहा है और इसी कारण  
 य। प्रयुक्त वैशाखी के इस प्रकार के भाषा  
 य। इसे वैशाखी का गीत मान लिया जा  
 अनुभव तथा तब किताबें मिलती हैं कुलकर्णी  
 इस भाषा का कोई लिखित साहित्य उपलब्ध  
 नहीं हो पाया।

पृ० १० - सिद्धी व. उन्मुक्त होवित. मं शुद्धि  
गुणात्मा की बल वरु' सुलतः वीरता  
शुद्धा में ही है लीला गी वी जो विली  
वापों में बल-कलित हो गई सगरीहें। प्रा०



पैशाची के अनुसार सभी विनियमित कृत्य  
सिद्ध करायें हैं -

इस-प्रकार (वि) करायें - (१) दो स्त्रियों के मध्य आने  
वाले लघोः स्पर्श व्यंजनों को प्रत्येक स्पर्श लघोः  
को आदेश हो जाता है, यथा -

गगनम् > गगन्, गङ्गा > गङ्गे, गङ्गा > गङ्गे,  
यम > यमा, विमलः > विमले; वसिष्ठम् > वसिष्ठं;  
माधवं > माधवे, सरस्वती > सरस्वते, दामोदरः >  
दामोदरे।

(२) पैशाची में लघु व्यञ्जनों को लस्वर कर देने की  
प्रवृत्ति देखने को मिलती है। हिन्दी में ~~ल~~ लृप्ति (लृ) आदि

यथा - स्नानम् > स्नाने, स्नेहः > स्नेहे, कष्टः > कष्टे,  
माया > मायि, हृदयकम् > हृदयके, ब्रियते > ब्रिये।

(३) पैशाची में 'ल' के स्थान पर 'लृ' आदेश की बात  
प्राकृत व्याकरण में कही गई है; यथा -

~~ललितम्~~ ललितम् > ललिते, कमलम् > कमले।

(४) पैशाची में 'श' के स्थान पर वही 'लृ' आदि -

कही-वही 'श' भी उपलब्ध होता है; यथा -

शोभते > सो भति, शशि > ससि, दशवदनः > दसवदनः  
दशवत्तनो, विद्यमानः > विसनो, विद्यानः > विसानो,  
कसरद > कसरे, वडिशर > वरिशर।

(१) वैशाखी के कही-वही 'र' के स्थान पर 'न' भी मिलता है। बहुत सम्भव है कि यह प्रभाव इस पर मागधी का रहा हो; यथा -

रुद्र > लुद्रे तरुणी > तलुनी, कुमाः > कुमानो।

(६) वैशाखी के 'ग' के स्थान पर 'न' का आदेश

होता है; यथा - गुणगणः > गुनगुणे, गुणेन > गुने

इत्यात्मक विशेषताएँ - (१) वैशाखी के पंचमी

एकवचन के 'इसि' के स्थान पर 'आतो' और

'आतु' का आदेश आकाश ध्वनों के स्वर

होता है; यथा - तुगातो, तुगातु (वर), मागातो,

मागातु (मत्)।

(२) वैशाखी के 'नेन' तथा 'अनेन' दोनों

के स्थान पर 'नेर' उपलब्ध होता है।



ह्रीलिङ्ग में 'नार' मिलता है।

(३) वैधात्री में वमिस्त्व में 'इय' का आदेश दिया जाता है; यथा - रम्यते > रमिस्वते, वर्यते > वरिस्वते।

(४) वैधात्री में 'वत्ता' के (यान् वत् 'तून्') का आदेश दिया जाता है; यथा -

गत्ता > गन्तून्, हलित्ता > हलितून्

चलित्ता > चलितून्।

(५) वैधात्री में चरिस्वत्त काल में 'स्ति' का आदेश न होकर 'एय' का होता है; यथा -

चरिस्वति > चुरेय, चरिस्वति > चरेय।

पृ० ६६ १. अब दो अन्तो दिष्ट इतिहा आयेय। (२) गि

अपारया कुट्टकय विषय यस्त बहुमान कलयरं

हृदमगं तित्तथय चरि लगनेठ दिष्ट अनेय देल

माला लमिग देल वणि इअ अडाल देली

माला कुलहका लिरि अत्ते। अण्णाई अ बुल एई खस

गरल वल्लरादी (कुवलथमाल कहा)

अपमंश वर्यययी वी मन्निव,

पृ० ६९ रथ ६४)

તપ જે લે દહ વડિણે દારા ઝમુલ કાલ મારે  
 વિનાય પરિધાનિતે જોનકળ ગુમુળ પતે. કાલતરિ  
 કલા વંડિપ અઢાલ વિલે દેલિ (વગાર માસા વિસારિ  
 જાવંગ જુત વડિ જોહા ગીય રઈ ગંધલ નદ કુલને  
 લિંગાગા વાલુ વેલો. (રાજવૃદ્ધગીયસૂત્રે - ૩૦  
 ભક્તિવ્ય. પૃ. ૧૪૮)

૫૦૬ તપ જે દહ વડિણે દારા જાલતરિ કલા  
 વંડિપ જાવંગ જુત વડિ જોહા અઢાલ વિલે  
 માસા વિસારિ ગીય રતી ગંધલ નદ કુલને  
 (કૌં વવાતિલ (સૂત્ર - ૩૦ ભક્તિવ્ય. ૫૦૬૮)

સ્તપ જે વાજિય ગામે કાલકળા નામે જાજિયા  
 હોલપા. કાલતરિ કલા વંડિયા ચડલદી  
 દિગુનિયા ગુણોચેચા જગૂળતોસ વિલેલે,  
 જનપદિ જમ્બવીસ રતી કુપલપહાળા કતોસ  
 યુરિલોચન કુલના જાવંગ જુત વડિલો દિવા  
 અઢાલ વિલે માસા વિસારિયા લિંગાગા  
 વાલુ વેલો ગીય રઈ ગંધલ નદ કુલને. ૫૦૭  
 (રાજવૃદ્ધગીયસૂત્રે - ૩૦૮ ભક્તિવ્ય. ૫૦૭૮)



ત તેને હે થે હે કુનો કાવતરિ કલા વંડિ ૧૨ ગંધ  
 લુચત વડિ વોડિ, અઢાલ વિલિવ્યાર વેલિ  
 માલ વિલારિ ૧૦૫ રઈ ગંધવર નહુ કુલના ।

(કોંઈં તાં વં ૨૨૨૨ લીલિ ૨૦  
 ૨૦૨૮)

૨૦ (ગાથ)

તત્તં નં વેવાલ ૪ જયરી ૯ દેવતા માં મળિયા  
 વરિ લઈ ચડાડિ કલા વંડિયા ચડાડિ ગુનિયા  
 ગુનોવરેયા ડાડાલીસં વિલેલ રમમાલી ૧૨૨૨૨  
 ૨૨૨૨ વાલના કાલીલં દુરિલોવચા કુલના,  
 જાવંગ લુત વડિલોલિંગા અઢાલ વેલિ માલ  
 વિલારયા હિંગા ૧૦૫ (૨૫) વેલના

(કોંઈં તાં વં ૨૨૨૨  
 ૨૦ લીલિ ૨૦ ૨૦૨૮)









